The United Presbyterian Church

and

Its Work in America

BY

W. E. McCULLOCH

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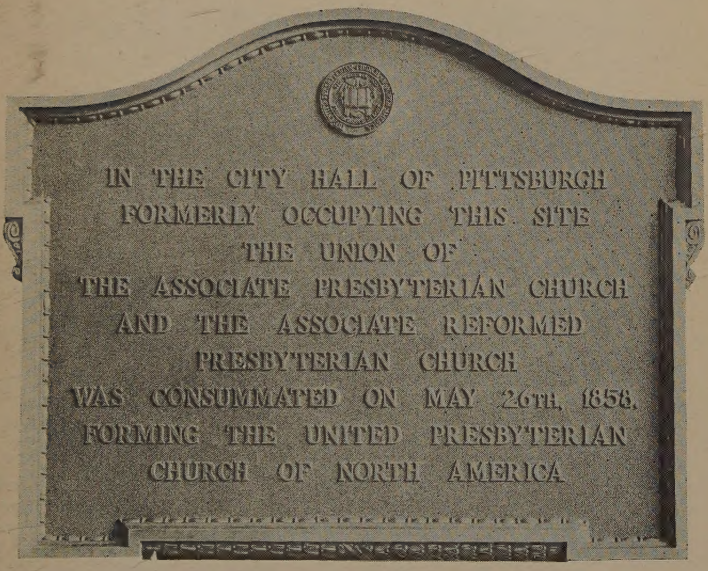
IN THE CITY HALL OF PITTSBURGH
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THE UNION OF
THE ASSOCIATE PRESBYTERIAN CHURCH
AND THE ASSOCIATE REFORMED
PRESBYTERIAN CHURCH
WAS CONSUMMATED ON MAY 26TH, 1858,
FORMING THE UNITED PRESBYTERIAN
CHURCH OF NORTH AMERICA

The United Presbyterian Church

and

Its Work in America

BY

W. E. McCulloch, D. D.

Pastor First United Presbyterian Church, Los Angeles, Cal.

Long Time member of Board of Home Missions of the United Presbyterian Church.

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TO
MY BELOVED WIFE
AND FAITHFUL CO-WORKER
DELPHINE TYLER McCULLOCH

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PREFACE

This Home Mission Book—"The United Presbyterian Church and Its Work in America," strikingly and elegantly sets forth the vitally important and fundamental place our denomination with its original branches, the Associate and Associate Reformed Churches, occupies in this Christian republic. It clearly reveals that our denominational life is crossed, combined, and interwoven with the social, civic and religious life and institutions of our country. The book deals wth our denominational entity, life and development in a practical, informing and dignified way. The questions as to who we are, what we believe, what we have done and what our future task is, are all answered briefly, pointedly and convincingly under the captions—"Our History and Heritage"; "Our Creed"; "Beginning and Development of Our Home Mission Work"; "Organization and Service"; and "Our Task in Our Homeland." It is a book of rare excellence. The study of its pages will make us truer Christians, better United Presbyterians, and qualify us more fully for the task of the future. No United Presbyterian can afford to miss the study of the six chapters of this timely, practical book. Its teachings will richly reward any group or class addressing itself devotedly to their study.

Rev. W. E. McCulloch, D. D., the author of this book, is pre-eminently qualified for this task by native ability, large experience as a member of the Board of Home Missions, actual work on the Home Mission field, and by a life of careful study and wide reading. By this clear, strong and scholarly presentation of the history, work and character of our Church, Dr. McCulloch has not only brought the Board of Home Missions under obligation but has made every United Presbyterian a debtor. Our entire denomination will heartily extend to him its grateful appreciation of this signal service.

This book is published and distributed by the Board of Home Missions in response to a persistent demand from the Church for such a book. The Committee of Publicity of the Board, of which Dr. R. W. McGranahan is Chairman, has had immediate supervision of its publication.

The Board submits "The United Presbyterian Church and Its Work in America" to a careful reading and thorough study by all United Presbyterians with the earnest prayer and expectation that such study will yield a larger appreciation of the rich heritage bequeathed to us by the fathers, and create in us a larger and keener sense of the responsibility and opportunity of heroically and successfully performing "Our Task in Our Homeland."

—R. A. Hutchison,
Secretary of the Board

May 1, 1925

FOREWORD

Rather limited was the space of time allotted for the preparation of this book. About the middle of September, 1924, I received from the Board of Home Missions the request to write the United Presbyterian mission study volume for 1925. The work had to be done in seven months, in connection with the tasks of a busy pastorate. There has been practically no re-writing, and little opportunity for the reconstructing and polishing of sentences. However, the project was gladly undertaken, for, in my judgment, nothing that any of us can do is enough to liquidate our obligations to the good old church that has nurtured us through the years.

I do not know how many discerning eyes may have perused the manuscripts which have been forwarded, month after month, to the Home Board office. It is certain that Dr. R. W. McGranahan and Dr. John McNaugher have read the advance sheets carefully and have furnished some very helpful criticisms and suggestions. To these good friends, and to any others who have rendered assistance, I desire to express hearty appreciation.

Upon Dr. R. W. McGranahan has rested the burden of editing the book, gathering materials for illustration, preparing the marginal headings and lists of questions appended to the chapters, and arranging details for publication. This responsibility has been borne with characteristic patience and devoted goodwill. I am grateful also to Mrs. John A. Crawford for preparing the index.

Let friends be assured that a considerable amount of reading has been done, and that the facts concerning the history and work of our beloved church have been gathered and presented with as much care and precision as circumstances have allowed. It has really been a delightful task, for the necessary investigations have led into fields of absorbing interest. Not at all dull are the records that tell the

story of United Presbyterianism.

With the earnest prayer that it may be accepted by the Master to whom we are all accountable, and that it may be richly blessed by Him unto the increased spiritual efficiency of our church and the advancement of His Kingdom on earth, this book is sent forth.

To the following publications I am principally indebted for help. It would be impossible to tell of the pleasure and profit derived therefrom, and for the information and inspiration they have furnished I am truly thankful.

American Presbyterianism—*Charles A. Briggs, D. D.*

American Church History Series—Vol. XI.

Presbyterians—*Rev. George P. Hays, D. D.*

Church Memorial—*Rev. R. D. Harper, D. D.*

The Scots Worthies—*John Howie.*

The Scottish Covenantors—*James Taylor, D. D.*

Heroes and Heroines of the Scottish Covenantors—*Rev. J. Meldrum Dryerre; F. R. G. S.*

Macaulay's History of England.

The Scotch Irish, two volumes—*Hanna.*

The Scotch-Irish Presbyterians in Monroe County, Indiana—*Prof. James Albert Woodburn.*

The Winning of the West, four volumes—*Theodore Roosevelt.*

Early Theological Education West of the Alleghenies—*Jesse Johnson, D. D., in Papers of the American Society of Church History, Vol. V.*

Leavening the Nation—*Dr. Joseph B. Clark.*

Our Country—*Josiah Strong.*

United Presbyterianism—*William J. Reid, D. D.*

Up from Slavery—*Booker T. Washington.*

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The Immigration Problem—*Jeremiah W. Jenks and W. Jett Lauck, members of the Former United States Immigration Commission.*

World Survey, two volumes—*Inter-Church World Movement.*

From Survey to Service—*H. Paul Douglas.*

Of One Blood—*Robert E. Speer.*

Tenth Anniversary Memorial Young People's Christian Union.

Facts and Folks in Our Fields Abroad—*Anna A. Milligan.*

Pastoral and Personal Evangelism—*Charles L. Goodell, D. D.*

New Testament Evangelism—*T. B. Kilpatrick, D. D.*

Year Book of the Churches, 1924-25—*E. O. Watson.*

Christianizing the Social Order—*Walter Rauschenbusch.*

The Church in America—*William Adams Brown, D. D.*

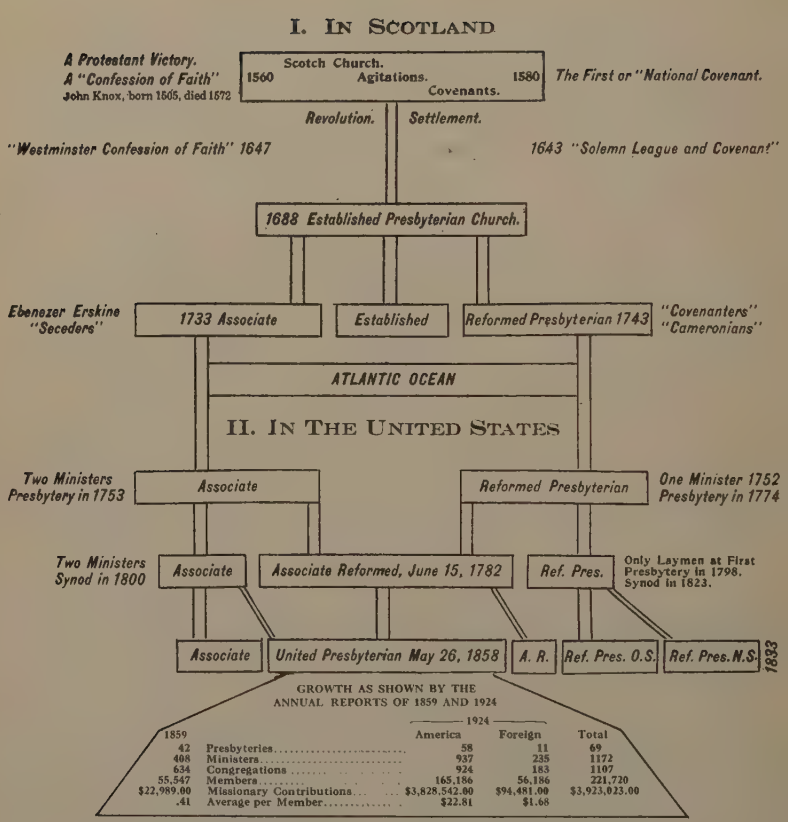
The Teaching Work of the Church—*Committee on the War and the Religious Outlook.*

Religion Among American Men—*Committee on the War and the Religious Outlook.*

Christianity and the States—*Dr. S. Parkes Cadman.*

Articles in the New Shaff-Herzog Encyclopedia of Religious Knowledge, Hastings Encyclopedia of Religion and Ethics, Nelson's Encyclopedia, Annual Reports of the Boards of Home Missions, Foreign Missions, Education, Publication, Ministerial Relief, and the Women's Board. Pamphlets, leaflets, special articles in church papers, and other material kindly furnished by Secretaries of Boards and other friends.

W. E. McCulloch,
Los Angeles, California



GENEALOGY OF THE UNITED PRESBYTERIAN CHURCH

Prepared by Rev. J. W. Ashwood, D. D., Greely, Colo.

OUR HERITAGE AND HISTORY

"At the risk of their lives with their flocks they would meet
In storm and in tempest, in rain and in sleet;
Where the mist in the moor-glens lay darkest, 'twas there
In the thick cloud concealed, they assembled for prayer.

"In cities, the wells of salvation were sealed,
More brightly to burst in the moor and the field;
And the Spirit which fled from the dwellings of men,
Like a manna-cloud rained round the camp on the glen."

THE MARTYR'S MONUMENT
Greyfriar's Church Yard, Edinburgh

Chapter I

OUR HERITAGE AND HISTORY

MANY persons are free to confess that nothing wearies them more decidedly and thoroughly than the detailed recital of facts and fancies connected with human pedigrees. Industriously they dodge the individual who is bent on telling all about his ancestors. In many instances lineage proves to be a dry-as-dust subject.

Grievous surprises are sometimes in store for those who trace to a considerable distance the ancestral line. The warning has been sounded that somewhere along the line there may be the discovery of events that brought disastrous consequences to one or more members of the tribe, and that were not altogether to their credit. A present-day lecturer declares that "some family trees need to be sprayed."

However, as regards our ecclesiastical ancestry, we United Presbyterians need have no fear of prying curiously and thoroughly into the records. We shall find them intensely interesting and remarkably clean. Indeed, as the story unfolds we shall have to resist the temptation to become unduly proud.

Our Ecclesiastical Ancestors

We have come by direct descent from the heroic Covenantors of Scotland. No people were more rigidly loyal to the principles and doctrines of the Reformation than they. In an age that tried supremely the souls of men they stood firm and un-

yielding as the rock-ribbed mountains of their native land. For rugged strength of faith, for unconquerable tenacity of purpose, for self-sacrificing loyalty to high ideals, they have never been surpassed.

We have often heard that the Scottish people are clannish. May it not be said with more fairness that they learned through long years of trying experiences the wisdom of standing together in championship of principles dear to their hearts? To this question the history of the "Covenants" is sufficient answer.

The period of the Scottish Covenants was approximately from the middle of the sixteenth century to the middle of the seventeenth. They had some political significance but they were of a predominantly religious nature. Four of them call for particular mention.

The Four Covenants

1. The Covenant of 1557. This was in the stormy days when determined efforts were being made to crush the Reformation in Scotland. In 1546 George Wishart, noble Gospel preacher, was burned at the stake. In 1547 John Knox, greatest of all Scottish reformers, was captured and condemned to the French galleys where he spent nineteen months of misery. Two years before Knox's return to Scotland a heroic band of Protestant leaders met in Edinburgh and bound themselves together in the first of those remarkable covenants which have excerised such a tremendous influence on Scottish character and history. The men who

signed the famous document resolved "to apply their whole power, substance, and very lives to maintain, set forward, and establish the most blessed Word of God."

2. The Covenant of 1580. Its author was an Edinburgh minister, John Craig. It is sometimes called the "King's Confession," as it was signed by King James. Persons of all ranks affixed their names to it, pledging their "lives in the defence of Christ's Evangel, liberties of the country, ministration of justice, and punishment of iniquity."

3. The National Covenant of 1638. This has rightly been termed the most famous of all. Abraham Lincoln remarked on a certain interesting occasion, "All I distinctly recollect about the case of Charles I is that he lost his head." One of the many foolish things that must be recorded against this unforunate monarch was his attempt to force Episcopacy on the Presbyterians of Scotland. In 1636 he presented them with a "Book of Canons." In 1637 there followed a "Service Book" which is said to have been made up from both the English Book of Common Prayer and the Roman Catholic Missal. On Sabbath, July 23rd, in the great Church of St. Giles, Edinburgh, in the presence of the highest civil and ecclesiastical dignitaries of Scotland, and of an immense crowd representative of all classes, the new Service Book was introduced. Beyond question it was a tempestuous introduction. Hardly had the richly-robed Dean of Edinburgh

begun the reading of the ritual when ominous murmurs were heard, and an old Scotch woman named Jenny Geddes arose and sharply exclaimed, "Deil colick the wame o' thee, thou fause thief! Dost thou say mass at my lug?"[1] The redoubtable Jenny followed her fusilade of Scotch invectives by picking up the stool on which she had been sitting and hurling it at the Dean's head.[2] There followed a riot which was certainly not of the imitation sort. Sticks and stones were used in reckless fashion and loud cries of "Pope! Antichrist! Baal!" were heard.

The spirit of revolt kindled in Edinburgh spread rapidly through Scotland. There were vigorous protests and fervent petitions and finally the opposition against royal usurpation reached its climax when on March 1st, 1638, in old Greyfriars Churchyard, a vast crowd of people, nobles and commons, assembled and bound themselves together in a solemn declaration which proclaimed "that with our whole hearts we agree and resolve all the days of our lives constantly to adhere unto and defend the true religion." Scotchmen are said to be unemotional, but we read that at the signing of the National Covenant, "the tears ran down the cheeks of many of the subscribers, and some, it was reported, did draw their own blood and used it in place of

1. "The devil give you a pain in the stomach, you false thief! Do you say mass at my ear?"

2. The stool may be seen in the National Museum, Edinburgh. There is a brass plate in Jenny Gedde's honor in the Church of St. Giles.

ink to underwrite their names."

The stubborn King prepared for war but his English subjects were in no mood to give him adequate support. Scotland backed up her covenant by sending to the border an army of 30,000, commanded by the able General Leslie, an experienced soldier who had seen service under Gustavus Adolphus. Charles was compelled to yield and the result was the granting of civil and religious freedom to the Scottish people.

4. The Solemn League and Covenant of 1643. This was subscribed by English and Scotch at a time when English King and English Parliament were engaged in a desperate struggle for supremacy. John Richard Green says it was "in the darkest hour of the Parliament's cause." It was indeed a crisis hour in the struggle for liberty. At the Battle of Marston Moor, English and Scotch fought side by side against the forces of the King. The Civil War finally ended in the dethronement and tragic death of Charles I.

Cromwell's Protectorate

During the Protectorate of Cromwell, Presbyterianism flourished in Scotland. While the grim Puritan ruled, our forefathers enjoyed freedom in affairs of both church and state. It is not often that Scotchmen are deluded, but they surely had the "wool pulled over their eyes" in their espousal of the cause of that notorious scapegrace, Charles II, son of Charles I. They actually crowned him on January 1st, 1651, at Scone, more than nine years

before he was called to the throne of Great Britain. The Presbyterians of Scotland must have bitterly repented the day when they were so foolish as to place a crown on the head of this worthless scion of the house of Stuart. It seems the irony of fate and the height of human perverseness than an Oliver Cromwell should have been succeeded by a Charles II. Macaulay declares that Cromwell was "the greatest prince that has ever ruled England." His opinion of Charles II may be inferred from the following passage in his "History of England": "The Dutch fleet sailed up the Thames, and burned the ships of war which lay at Chatham. It was said that, on the very day of that great humiliation, the King feasted with the ladies of his seraglio, and amused himself with hunting a moth about the supper room." The reign of Charles II is described by a modern historian as "perhaps the most humiliating chapter in English history." Indeed, the four Stuart Kings, James I, Charles I, Charles II, and James II may be truthfully described as a quartet of misfits.

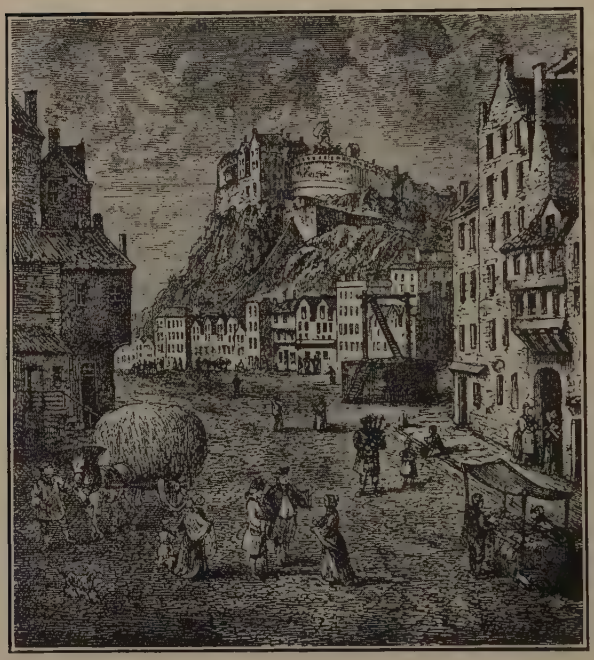
The reign of Charles II extended from 1660 to 1685; that of James II from 1685 to 1688. The twenty-eight years covering both reigns may be regarded as the heroic period of the Scottish Covenantors. In Greyfriars Churchyard is the Martyrs' Monument. A part of the inscription reads as follows: "From May, 1661, to February, 1688, were one way or another murdered and destroyed for the

same cause about eighteen thousand, of whom were executed at Edinburgh about one hundred of noblemen, gentlemen, ministers and others—noble martyrs for Jesus Christ." Amid such testing times that tried supremely the souls of men our United Presbyterian Church had its beginnings.

Hardly was Charles II on the throne when the movement was begun to overthrow Presbyterianism and to establish Episcopacy in Scotland. The King appointed the Earl of Middleton, a drunken and cruel tyrant, to preside over the Scottish Assembly. From its meetings the best representatives were excluded. In the most high-handed and arbitrary manner the laws of the land guaranteeing civil and religious liberty were swept aside. The first martyr of the Covenantors was the Marquis of Argyle, one of the noblest of Scotland's noblemen. He was treacherously lured to London, arrested and imprisoned in the Tower, then brought back to Edinburgh, condemned and executed. The next to suffer was Rev. James Guthrie[1] of Stirling, a minister of exceptional ability and of saintly character. Just before his life was ended on the scaffold he uttered these prophetic words, "The Covenant, the Covenant shall yet be Scotland's reviving!"

Charles II declared that "Presbyterianism is not a religion for a gentleman." Charles's ideas relative to the make-up of a gentleman were anything but

1. See Memoirs in "The Scots Worthies," by John Howie.



THE OLD GRASS MARKET, EDINBURGH

Many of the Martyrs Suffered Here

As James Renwick was killed the last words heard from his lips were, "I shall soon be above these clouds. Then shall I enjoy Thee and glorify Thee, O my Father, without interruption forever. I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy Church."

lofty, and his conception of Presbyterianism should not be taken seriously.

In May, 1662, at the instigation of Charles, Parliament passed an Act "for the restitution and estab-

lishment of the ancient government of the church by archbishops and bishops." Thus Presbyterianism, along with the covenants related thereto, was to be superseded by Episcopacy. Other measures inspired by the rankest type of oppression followed. One of the worst was an Act designed to enforce the submission of ministers and their congregations to the new order of things. Four hundred ministers refused to submit and were expelled from their churches. They proceeded to hold meetings in the open fields. The authorities passed more drastic and oppressive measures. Fines, imprisonments and more severe penalties were inflicted on persons who attended the field meetings. Matters went from bad to worse until finally the Covenantors were goaded into actual rebellion. There were a number of serious clashes with the King's soldiers. Three of these, Rullion Green, Drumclog and Bothwell Bridge, were real battles in which desperate fighting occurred. Drumclog was a victory for the Covenantors. The battle took place on a day when many persons were assembled in a field for religious service. A stout-hearted preacher, Rev. Thomas Douglas, was expounding the Gospel message when a sentinel discharged his gun. The enemy was near at hand. The preacher must have been proclaiming a militant Gospel on that eventful day for when the sentinel's gun was heard he brought his discourse abruptly to a close with the significant words, "You have got the theory, now for the practice." The

Fiery Trials and Conflicts

practice must have been of the strenuous sort, for the hated Claverhouse and his dragoons were put to flight. Rullion Green and Bothwell Bridge were triumphs for the royal forces.

Persecution grew hotter with the passing months and years. Ministers and other leaders were hunted like wild beasts. Two heroic preachers, Richard Cameron and Donald Cargill,[1] gave their lives for the cause that was dear to their hearts. Cameron was killed in a fight with the King's soldiers at Ayr's Moss. Cargill's precious life was ended on the scaffold. Still the field meetings continued. An exceedingly interesting account has come down to us of a communion service held at East Nisbet in 1677. We are told that four thousand persons, of both sexes, were present, and that three thousand two hundred communed. Under a clear blue sky and sentinelled by beautiful mountains these loyal disciples of the Master commemorated His sacrificial love.

The days came when it was not possible for large crowds to assemble. Services had to be held in the most secret places, in secluded glens and rocky fastnesses among the mountains. Sermons were preached and the Lord's Supper administered in these hidden retreats with guards posted on neighboring heights to give the alarm if enemies approached.

1. "The Scots Worthies."

"In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant's and a bigot's bloody laws;
There, leaning on his spear,
The grey-haired veteran heard the Word of God
By Cameron thundered, or by Renwick poured
In gentle stream; there rose the song, the loud
Acclaim of praise; the wheeling plover ceased
Her plaint; the solitary place was glad;
And on the distant cairns the watcher's ear
Caught dolefully at times the breeze-borne note."

During the terrible days of persecution there were certain men who were guilty of such devilish deeds of crulty that their names will be burdened with infamy down to the end of time. Chief among them was Claverhouse. Macaulay says that he "has left a name which, wherever the Scottish race is settled on the face of the globe, is mentioned with a peculiar energy of hatred." Along with Claverhouse were such human monsters as Dalziel, "Bloody" Mackenzie, Turner, Grierson and Windram.

Some of the tortures inflicted on the Covenantors[1] remind us of the savage ingenuity of Iroquois Indians. Certain prisoners were put through the ordeal of the "Boot," by means of which the victim's leg might be crushed and the bones of his knee splintered. Women suffered the indignity of being whipped through the streets. An old man was rescued just in time to prevent his being placed naked, by brutal soldiers, on a red-hot gridiron. Thumb-

1. Dr. James Taylor, "The Scottish Covenantors."

screws were employed by some of the persecutors, crushing the thumbs. Some of the unfortunate ones were branded on their cheeks. "In other cases," so it is related, "lighted matches were put between the fingers until they were burned to the bone and the hand destroyed." Many were sent to the distant plantations and sold as slaves.

John Brown of Priesthill

That wonderfully interesting old volume entitled "The Scots Worthies" furnishes us with memoirs of many of the heroes of the Covenanting days. One of its most thrilling narratives is that concerning "John Brown of Priesthill." The story, in condensed form, is as follows:

"John Brown was commonly called the Christian Carrier, a name given to him in his young manhood when he was entrusted with the produce of the neighboring shepherds, to bear the same to market. In 1680 John became acquainted with a very estimable young woman named Isabel Weir, and two years later married her. The domestic peace and comfort of their home are talked of even to this day. One memorable night the fugitive preacher, James Renwick, found refuge in their home. John Brown became known as one of the faithful and because of this suffered persecutions. He was compelled to flee from his home and to seek refuge among the dens and caves of the hills. Now and then he would venture to return to visit his wife and children.

"One morning John rose early, gathered his family about him and led in the devotions. After wor-

ship the good man went to the hill to prepare some peat-ground. Suddenly Claverhouse, with three troops of dragoons, surrounded the helpless man and brought him down to his own house.

"Meanwhile Janet had alarmed her mother by telling her that a great many horsemen were coming down the hill with her father. 'The thing that I feared is come upon me; O give me grace for this hour!' said the mother, hastily taking up her boy. Wrapping him in her plaid, and taking Janet by the hand, she went on to meet her foes, praying as she went.

"After Claverhouse had questioned John briefly he said, 'Go to your prayers, for you shall immediately die.' John prayed in a manner that filled the troops with amazement. When Claverhouse could bear his prayers no longer, and had succeeded after interrupting him twice with the most blasphemous language, to raise him from his knees, John said to his wife, 'Isabel, this is the day I told you of before we were married. Now you see me summoned to appear in a few minutes before the court of heaven, as a witness in our Reedeemer's cause, against the ruler of Scotland. Are you willing that I should part from you?' 'Heartily willing,' said she, in a voice that spoke her tender regard for her husband, and her submission to the Lord, even when He called her to bow before His terrible things. 'That is all I wait for; O death, where is thy sting? O grave, where is thy victory?' said John, while he

tenderly laid his arms around her, kissed her and her little boy, and lastly Janet, saying to her, 'My sweet bairn, give your hand to God as your guide, and be your mother's comfort.' He could add no more; a tide of tenderness overflowed his heart. At last he uttered these words: 'Blessed be Thou, O Holy Spirit, that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears.'

"Claverhouse then ordered six of his dragoons to shoot the prisoner, but his prayers and actions had disarmed them from performing such a savage deed. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt and shot him through the head. And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender-hearted wife, while she gathered up the shattered head, by taunting jeers: 'What thinkest thou of thy husband now, woman?' 'I ever thought much good of him,' said she, 'and now more than ever.' He, seeing her courage, said, 'It were but justice to lay thee beside him.' She replied, 'If ye were permitted, I doubt not your cruelty could go that length; but how will ye answer for this morning's work?' With a countenance that belied his words, he answered, 'To men I can be answerable, and as for God I will take Him in my own hands.' Thus saying, he hastily put spurs to his horse, and left her with the corpse. She tied up

her husband's head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do or contend with, sat down on the ground, drew her children to her, and wept over her mangled husband."

A more familiar and in some respects more terrible narrative is that of "the Wigton Martyrs." Margaret M'Laughlin, a widow seventy years of age, and Margaret Wilson, an attractive young girl only eighteen years old, were arrested for attending the field meetings. They refused to take the abjuration oath. The sentence pronounced upon them follows: "Upon the 11th of May ye shall be tied to stakes fixed within the floodmark in the water of Blednock, near Wigton, where the sea flows at high water, there to be drowned."

The terrible sentence was carried out in the most brutal and fiendish manner imaginable. With courage sublime, with unfaltering faith in the Saviour whom they loved, these two women met their fate. As the tide crept up and the waves broke over her head, Margaret M'Laughlin thus expressed her trust in her Lord, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." "I am ready for death," said brave young Margaret Wilson; "I will not take the oath. I trust God may forgive you this murder before your hour of death comes. I am one of Christ's children, and have done naught worthy of death." Over this

dark tragedy of the sea there is shed something of heaven's own glory. The day of death in the waves was the crowning-day for two of God's choice saints.

The "Killing Times"

Through more than a quarter of a century, a portion of which is known as "the killing time," Scotch stamina stood the terrible tests. There were "Indulgences," compromises by which the King and his counsellors sought to win over the non-conforming subjects. It is not surprising that some were persuaded to accept these offers. But the men and women who were made of sterner stuff utterly refused. They resolved never to yield, and liberty owes to them a debt incalculable.

In 1685 the inglorious reign of Charles II reached its close. A professed Protestant, he asked in his dying hour for a Roman Catholic priest. A Benedictine monk, John Huddleston, was sent for. Macaulay says that the monk "was brought up the back stairs by Chaffinch, a confidential servant, who, if the satires of that age are to be credited, had often introduced visitors of a very different description by the same entrance."

Charles II was succeeded by his brother James II, an avowed Roman Catholic. To use Artemus Ward's famous expression, James "earned his living by making mistakes." He endeavored to propitiate his Scotch subjects by fake declarations respecting liberty of conscience. Not meeting with marked success he grew bitter in soul and sought to increase the troubles of the stubborn Covenantors. His own

tribulations, however, rapidly grew, both in quantity and in quality, until the Revolution of 1688 swept him from the throne. He sought refuge in France, much after the same manner in which, in these latter days, one William Hohenzollern hurriedly changed his place of residence to a land blessed with peace. Like a certain unpopular king of whom we read in the Old Testament, James II "departed without being desired."[1]

With the accession of William and Mary in 1688 the day of religious toleration dawned on Great Britain, and persecution in Scotland ceased. After long years, many of them frightful with sufferings, the never-say-die Covenantors were free to worship God as they pleased.

It is a long roll—that of the martyrs[2]—and we have space to name but a few. Hugh M'Kail was a young preacher of singularly beautiful life. He proclaimed Christ's Gospel with great spiritual intensity and with the courage of a John Knox. He was arrested, subjected to the terrible torture of "the boot," and at the age of twenty-six died on the scaffold.

Isabel Alison, aged twenty-seven, and Marion Harvey, aged twenty, girls of the peasant class, were hanged at the Grassmarket, Edinburgh. The courage and fortitude displayed by these young women was nothing less than sublime. On the scaffold

1. II Chron. 21:20.
2. See "The Scots Worthies."

Marion Harvey sang the eighty-fourth Psalm and read the third chapter of Malachi.

Robert Baillie had brave blood in his veins, for he was the great grandson of John Knox. When the sentence of death was pronounced on him he exclaimed, "My Lords, the time is short, the sentence is sharp; but I thank God, who hath made me as fit to die as you are to live."

Captain John Paton is described as a "sturdy, great-shouldered, lion-hearted yeoman." He fought with the Covenantors at Pentland and at Bothwell Bridge. On one occasion during battle he came nearly ending the career of the detested Claverhouse. The gallant soldier was finally captured and executed May 9th, 1684. In one of Scotland's homes his sword is still preserved. It has thirty nicks in its blade, suggestive of prodigies of valor wrought by the Captain's good right arm.

James Renwick is known as the last of the martyrs. He was the acknowledged leader of the Covenantors in the closing days of persecution. He was wonderfully eloquent and his executive ability was of a very high order. The years of his ministry were full of unceasing privation, danger and suffering. The martyr's crown came to him in 1688. The presiding judge who had condemned him to be executed within three days asked him if he desired longer time. He replied, "It is all one to me. If protracted it is welcome; if shortened it is welcome. My Master's time is the best."

A few years ago the writer visited some of the famous places in bonnie Scotland. When he entered Greyfriars Churchyard, forever associated with sacred Covenants and heroic martyrdoms, he felt as if he were treading on holy ground. He must admit, along with thousands of other United Presbyterians, an unquenchable pride of ancestry, and he is ready to maintain that it is not a sinful pride that rejoices in kinship with the men who suffered indescribable hardships rather than desert "Christ's Crown and Covenant"; the men who loved liberty with a holy passion and who fought tyranny to the last ditch; the men who wrote their signatures in good red blood and who through long and fearful years of suffering and struggle battled on, refusing to acknowledge defeat, persistent, determined, unconquerable, victorious at last by the grace of God.

The Reformed Presbyterian Church

One of our denominational historians, James Brown Scouller,[1] says that the United Presbyterian Church is "the result of several unions;" that "its antecedents are more numerous and fragmentary than those of most churches;" that "a veil of obscurity has been thrown over much of its past history, and strangers to its communion are easily confused in reference to the personality and relations of its constituents." After strenuous efforts to unravel the intricacies of our Scottish-Irish-American history

1. "The American Church History Series" Vol. XI.

we are ready to declare emphatically that Brother Scouller's sentiments, as above recorded, are undoubtedly correct. We shall do our best, however, to make matters reasonably clear to our readers.

Origin

Directly out of the Covenantor period, out of the struggle of 1660-1688, came the Reformed Presbyterian Church. Two years after the Revolution of 1688, Presbyterianism was re-established in Scotland. Most of those who had engaged in the struggle against royal tyranny took advantage of the "Revolution Settlement" and entered the established church. But there were a goodly number who refused to accept what they regarded as a compromise. They formed separate religious societies and through a period of sixteen years without the aid of any Gospel ministers maintained their organization. Finally two ministers, Rev. John McMillan and Rev. Thomas Nairne, joined the dissenters and, on August 1st, 1743, along with some ruling elders, formed the first presbytery. It was not many months until they enlarged the membership of the presbytery by ordaining two young men to the ministry.

In Ireland

The name Scotch-Irish is a prominent one in the vocabulary of United Presbyterianism. The second portion of this hyphenated term is explained by the fact that many of our ecclesiastical ancestors came from Ireland. Most of them, however, were of Scotch origin. During the persecution under the Stuart Kings, many persons of the Covenantor per-

suasion escaped from Scotland and found refuge in the northern part of the Emerald Isle. There they formed societies and in time were served by ministers of their own faith.

In America

Now the scene shifts to America. Scotch and Irish of the Reformed Presbyterian breed displayed good judgment by emigrating to the New World. About 1720 they began their peaceful invasion. Most of them settled in the eastern part of Pennsylvania. In 1743 they held a notable meeting at Octorara, Pa., where in solemn manner they renewed their Covenant vows. It is said that in this ceremony they stood with swords pointed to the four quarters of the heavens, an attitude that suggested readiness to fight it out with the hostile forces of all creation. Verily our forefathers had a lot of iron in their blood and were possessed of a plentiful stock of sanctified grit. We of the present day may well covet their militant spirit.

1751 is a date that should be remembered, for in that year, Rev. John Cuthbertson, of the Reformed Presbytery of Scotland, reached America. He was the first Reformed Presbyterian minister to labor on this side of the Atlantic. The first communion was held in Cumberland County, Pa., at New Kingston, August 23rd, 1752. The number of communicants was two hundred and fifty. We read that "the services began early and lasted nine hours." It should be added that there was an interval of a half hour between the two services.

In 1773 two ordained ministers, Matthew Lind and Alexander Dobbin, came from Ireland and in March of the following year the first Reformed Presbytery of America was formed at Paxtang, near Harrisburg, Pa. The Reformed Presbyterian Church in America made commendable progress up to the time of its union with the Associate Presbyterian Church in 1782.

The Associate Presbyterian Church

The re-establishment of Presbyterianism in Scotland by the "Settlement" of 1690 left the church, in certain respects, in very unsatisfactory condition. Many of the ministers who were permitted to retain their charges were ignorant, immoral and even vicious. Bishop Burnet declared, "They were the worst preachers I ever heard." There were also heretical tendencies manifest. Some of these concerned the person of Christ. To combat these dangerous influences some of the more intelligent and spiritually minded ministers had republished a book by Edward Fisher, of England, entitled "The Marrow of Modern Divinity." Its publication roused heated discussions such as are not characteristic of brethren who dwell together in unity. Some of the doctrines set forth in the book were condemned by the Assembly of 1720. Twelve ministers issued a formal protest against the Assembly action.

Some of the more courageous of the ministers preached boldly from their pulpits against the evils

that threatened the church. Finally, at the opening of the Synod of Perth and Stirling, in 1732, the Moderator, Rev. Ebenezer Erskine, delivered a heart-searching, conscience-awakening discourse which kindled such violent opposition that he was officially rebuked by the Synod. He appealed to the Assembly of 1733, but his appeal was not sustained.

He was then joined by three other ministers, Moncrieff, Wilson and Fisher, in a strong protest to the Assembly. In fact it was so strong that one indignant brother described it as "an insufferable insult." The case was referred to a Commission and a few months later the four ministers were tried, suspended, and their pastoral relations with their congregations dissolved.

Origin

Nothing daunted, the four ministers seceded from the Established Church. On December 6th, 1733, they met at the village of Gairney Bridge and organized the "Associate Presbytery." This was the beginning of the Associate Presbyterian Church of Scotland. There was much sympathy with the suspended ministers throughout the country and the new church grew rapidly. Eleven years after its founding there were twenty-six congregations. In 1745 a violent discussion arose over the question of the so-called burgess oaths, and two years later the Associate Church was cleft in twain, one body styling itself the Burgher Synod and the other the Anti-Burgher Synod.

In America

In 1753, two ministers of the Associate Church came to America and began work among people of their faith in the beautiful valley of the Susquehanna. In the same year the Associate Presbytery of Pennsylvania was organized. More ministers came from Scotland and the "Seceders" increased in numbers and in influence. The Burghers and the Anti-Burghers attempted to perpetuate their quarrel

in America, but happily there was no political reason for continuing the wordy combat in the new country and so the matter by common consent was dropped.

The Associate Church, like the Reformed Presbyterian Church, grew largely by additions from Scotland and the north of Ireland. When America began her struggle for independence the ministers and members of these two churches stood solidly for the cause of liberty. Two of the ministers of the Associate Church, Dr. Mason and Dr. Annan, were chaplains in the Revolutionary Army.

Union

It is a pleasant thing to announce that these two branches of the church in America finally decided to unite their forces. They were practically identical in matters of doctrine and worship. The suggestion of union came first from the Associate Church. A number of conferences were held and eventually a basis of union was agreed upon. In June, 1782, as a result of the union of the Reformed Presbyterian Church and the Associate Presbyterian Church there was brought into existence the Associate Reformed Presbyterian Church of America.

Unionists and Separatists

It was fondly hoped that the union of 1782 would result in one church. It produced three. It is not always an easy thing to persuade Scotch-Irish to think and act alike.

The Associate Reformed Presbyterian Church, product of the union, made commendable progress. A small number of ministers and elders of the Associate Presbyterian Church refused to enter the union and preserved the Associate organization. It grew in a remarkable manner. Some members of the Reformed Presbyterian Church also declined to participate in the union. The organization which they effected has been perpetuated to the present day and is popularly known as the Covenantor Church. We are concerned, in the remainder of this chapter, with the two bodies, the Associate Reformed Presbyterian and the Associate Presbyterian, which, in 1858 formed our United Presbyterian Church.

The Associate Reformed Presbyterian Church
From 1782 to 1858

Growth and Influence

The new organization began its formal career October 31st, 1782. Re-arrangements resulted in the establishment of a synod and three presbyteries, the latter embracing New England and New York, Eastern Pennsylvania, and Western Pennsylvania. By 1802 there were four synods and eight presbyteries. The membership was scattered over a wide area, stretching from New York to the Carolinas and to Ohio. It is not easy for us to realize how rough and crude and character-testing was much of the pioneer life of that period. Mr. Roosevelt, in that wonderfully interesting work, "The Winning

of the West," says, "That these Irish Presbyterians were a bold and hardy race is proved by their at once pushing past the settled regions, and plunging into the wilderness as the leaders of the white advance. They were the first and last set of immigrants to do this; all others have merely followed in the wake of their predecessors. But, indeed, they were fitted to be Americans from the very start; they were kinsfolk of the Covenantors; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy."

The Associate Reformed Church for a number of years was considerably troubled with dissensions. There were doctrinal disputes concerning certain distinctive principles. The distances were long, traveling was laborious, and it was difficult to maintain a centralized authority. Then, it is plainly intimated that a few of the leaders presumed too much upon their own importance and capability, with results that usually attend such expressions of human frailty. The Synod of the Carolinas seceded and still carries on its work under the name of the Associate Reformed Church of the south. The Londonderry Presbytery of New England also withdrew and later entered the Presbyterian Church. Finally there was a division into two synods, the Synod of New York and the Synod of the West. These two came together in harmonious affiliation in 1855.

Education and Missions

During the period under discussion the Associate Reformed Church established four theological seminaries, at New York in 1805, at Pittsburgh in 1825, at Newburgh, N. Y., in 1829, and at Oxford, Ohio, in 1839. Monmouth College was founded in 1856. Missionary work was undertaken among the American Indians, in Syria, in Egypt, and in northern India.

There were some very able ministers in the service of the Associate Reformed Church. The most eminent one, a preacher of exceptional ability, was Dr. John Mason of New York City. It is said that "he spoke without notes and with great eloquence." He excelled as an editor and also as an educator. On occasion of his orthodoxy being called in question he defended himself before the General Synod, at its meeting in 1811, in a speech of more than three hours length. It is said to have been a masterpiece.

The Associate Reformed Church was quite emphatic in its expression of the need of moral uplift. It took advanced ground on the slavery issue and the temperance question and other matters involving human welfare.

The Associate Presbyterian Church
From 1782 to 1858

Origin in America

Against the union of 1782 certain Associate brethren protested and proceeded to organize the Associate Presbytery of Pennsylvania. Their comrades

in Scotland were in hearty sympathy with them and during the next few years sent them a number of ministers to aid them in extending their work. At Philadelphia, in May, 1801, the Synod was constituted with the four presbyteries of Cambridge, Philadelphia, Chartiers and Kentucky. In 1803 the Presbytery of the Carolinas was added.

Reform

The Associate Church was very pronounced in its deliverances against human slavery. This resulted, after a few years, in the withdrawal of the Presbytery of the Carolinas. There were also official proclamations against the manufacture, sale and use of intoxicating liquors. It should be remembered that this was in a day when the bottle that inebriates was passed quite freely, even in the society of ministers of the Gospel.

Foreign Missions

Foreign missionary work was undertaken by this church in the Island of Trinidad in 1842. The work did not prosper, because of unfavorable conditions, and after a time the work was transferred to the Free Church of Scotland. Work was then begun in Sialkot, India. The abundant blessing of God was upon this work, and when the union of 1858 was consummated, it became a part of the foreign missionary enterprise of the United Presbyterian Church.

Any one who studies this period of the history of the Associate Church must be impressed with the sturdy character of its membership. It was a membership composed of men and women of exceedingly

strong convictions, who were ever ready to give reasons for the faith that possessed them, and whose lives forcefully illustrated the righteousness that is developed through strong trust in God. To this vigorous church belongs the honor of founding Xenia Theological Seminary and Westminster College.

The United Presbyterian Church of North America

The church that we love better than any other organization on earth was formed in 1858 by the union of the Associate Reformed Presbyterian Church and the Associate Presbyterian Church.

The Union of 1858

These two churches were, with very unimportant differences, identical in their beliefs and practices. The desire for union was expressed by many earnest souls. The first suggestion looking toward this "consummation devoutly to be wished" is said to have been made in 1820. There was a conference in Pittsburgh in 1838, attended by delegates from the Reformed Presbyterian Church and the Associate Reformed Church. The subject of union was discussed and the brethren enjoyed themselves to such an extent that they resolved to meet again to discuss the pleasant theme. To the conference of 1842 the above-mentioned churches sent delegates, as did also the Associate Church. At first the prospects of union of the three churches seemed prom-

ising. But differences arose and matters became more and more complicated. There were nine annual conferences. Of course, many speeches were delivered and there was much indulgence in that indoor pastime which is known as verbal hair-splitting. Finally, in 1848, the annual conference idea was abandoned and the Reformed Presbyterians gave up the quest for union. Members of the other two bodies, however, clung to the fond hope and in 1856 the Associate Church proposed a Basis of Union. The next year the Associate Reformed Church adopted the proposed "Basis" and it was with most earnest expectation that members of the two churches awaited the meetings of their Synods in 1858.

Dr. R. D. Harper in his valuable "Church Memorial" volume devotes a considerable number of pages to recording the "Remarks on Union" in both Synods. As we read the "Remarks" two facts are quite apparent: our fathers did not all think alike, and they had no hesitation in giving candid and forceful expression to their opinions. But they were in dead earnest, they loved devotedly the Kingdom of their Lord, and they exhibited sanctified common sense in their final judgment.

We are glad to record that action on union was preceded by two notable conventions of a distinctively spiritual nature. The first met in Xenia, March 24th, 1857. It is interesting to note that by unanimous vote the convention agreed to discuss the

following topics: 1. The true idea of a revival of religion. 2. The indications that the church needs a revival of religion. 3. The encouragement to hope for a revival of religion. 4. The causes of the present deadness of the church. 5. The sins of the day as impeding the progress of religion. 6. The means of promoting a revival of religion. 7. The necessity of the influences of the Holy Spirit in promoting a revival. 8. Evidences of a true revival. 9. Revival of religion essential to the success of the work of missions. 10. The aspects of Divine Providence toward the church and the world. 11. The history of revivals. 12. The preaching of the Gospel as connected with the revival of religion.

There was a lot of refreshingly plain talk at the Xenia Convention. One brother declared that "a revival consists in leaving off our sins and doing our duty." Another suggested that in the churches there were "plenty of beautifully concocted sermons" but a marked scarcity of "expository preaching," Another remarked that "through a desire to increase the numbers of the church, admissions to her communion have been made without due care." The convention was characterized by deep humiliation of spirit, fervent prayer and a manifest desire to do the will of the Lord.

A similar convention was held "in Dr. Rodgers's Church, Allegheny City, May 17, 18, 19, 1858." It adopted the same topics discussed at the Xenia Convention and added a thirteenth: "The influence

of a true revival on the church and the world—on literary and political institutions and on the press." The same spiritual intensity that marked the Xenia Convention was manifest in the Allegheny City meeting. Near the close of the latter, one of the delegates expressed the fear that there might be a "failure of the long-desired union." Dr. Guthrie remarked that "he hoped there was no ground for the fears expressed by the last speaker in regard to the union of the churches so negotiating. He believed that if they allowed this measure to fail now, that all the devils in hell would hold a jubilee, whilst saints would weep."

Following closely after the Allegheny City Convention came the meetings of the two Synods; that of the Associate Reformed Church in Allegheny City, that of the Associate Church in Pittsburgh. There is no question that the two preceding conventions which had dealt so exclusively with spiritual things exercised a powerful influence on the proceedings of the Synods, and particularly with reference to the matter of union. With hearts overflowing with joy and with glad, enthusiastic voices both bodies voted to join their forces in the service of their Lord.

Surely it would be impossible for any of us to read without profound emotion Dr. Harper's chapter on the "Consummation of the Union of the Associate and Associate Reformed Churches, at the City Hall, on Wednesday, May 26th, 1858."

THE UNION, MAY 26, 1858

Everything leading up to the supreme event partook of the dramatic. The two processions formed promptly at 10 A. M. Across the Allegheny River came the men of the Associate Reformed Church to the corner of Seventh and Smithfield Streets. There they were joined by the commissioners of the Associate Synod and two by two, as real soldiers of the Cross, they marched to Old City Hall. The historic auditorium was literally filled to overflowing. Dr. Joseph T. Cooper led in prayer. Then Dr. D. C. McLaren announced the verses of the one hundredth Psalm. "These were sung by the vast assembly to the grand old tune of 'Old Hundred,' and such a sublime volume of praise never before filled the walls of any building in this city." A number of addresses were delivered and a number of Psalms were sung. With what gladness of heart and voice the great multitude must have rendered the one hundred and thirty-third Psalm, to the tune of "Dundee":

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!"

Then followed the formal ceremonies of union. Dr. James T. Pressly of Allegheny City was elected Moderator. Dr. Pressly said: "Suffer me to render thanks to God that my life has been spared to see the union consummated, for which I have labored for twenty-two years, and permit me to render

JOSEPH T. PRESSLY, D. D.
First Moderator of the United Presbyterian General Assembly

thanks to you for the unexpected honor of presiding over the first meeting."

It was moved "that the Synod of the United Presbyterian Church do now adjourn to meet in Xenia, Ohio, on the third Wednesday of May, 1859, at 7 o'clock P. M. Carried."

"Dr. Pressly pronounced the benediction, and the Synod adjourned."

We have presented in outline sketch the main events and movements that have entered into the life and development of our denomination up to the

time when, as the result of the welding together of kindred organizations, it began its formal career under the name of the United Presbyterian Church. Later chapters will have to do with the story of further growth and the varied service it has rendered in the homeland.

Our Heritage and Challenge

Truly we are possessors of a precious heritage and of an inspiring history. The past is bright with deeds heroic and rich with treasures imperishable. The blood of martyrs is in our veins and there has been bequeathed to us the spirit that perseveres unto the day of victory. Out of the years that have gone by there comes a tremendous challenge to us of the present day. We have just as much reason to renew our covenant vows to our Lord as those who crowded Greyfriars Churchyard nearly three centuries ago. Claverhouse and his dragoons are no more, but we have worse foes confronting us and threatening destruction to the things we hold dear. The branding-iron and the "boot" and the scaffold have vanished, but crucial testing-times are for us, and we have to choose between being nominal Christians and comrades of the Cross who are willing for any sacrifice that may be needed in the service of the Christ. Our prayer is that in the days to come the United Presbyterian Church, the old church that we love, shall give full proof of a devotion unstinted, a dependability that none may question.

"O clothe us with thy heavenly armor, Lord,
Thy trusty shield, thy sword of love divine;
Our inspiration be thy constant Word;
We ask no victories that are not thine;
Give or withhold, let pain or pleasure be,
Enough to know that we are serving thee."[1]

Questions and Topics for Study in Chapter I

1. From whom do United Presbyterians trace direct ecclesiastical descent?
2. What led to the signing of the Scottish Covenants?
3. Name the four covenants described and some particulars connected with them.
4. What was the effect of Cromwell's protectorate on Scotch Presbyterianism?
5. Tell the story of John Brown of Priesthill.
6. Trace the origin of the Reformed Presbyterian Church and its history in Ireland and America.
7. What led to the organization of the Associate or "Seceders" Church and who were some of its first ministers?
8. How many churches resulted from the attempt to unite the Reformed and the Associate Churches?
9. Tell of the growth and influence in America of the Associate Reformed Presbyterian Church.
10. Tell of the origin and influence of the Associate Presbyterian Church in America.
11. Give the story of the Union of Churches that formed the United Presbyterian Church.
12. What effect should the fact of our Church's past heroic history have on all of us today?

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1. John White Chadwick.

OUR CREED

"Thou canst not prove the Nameless O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one:
Thou canst not prove thou art immortal, no
Nor yet that thou art mortal—nay my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of 'Yes' and 'No,'
She sees the Best that glimmers thro' the Worst,
She feels the Sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail'd 'Mirage'!"

—*Tennyson, The Ancient Sage*

Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!

Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free.

Faith of our fathers, we will love
Both friend and foe in all our strife
And preach thee, too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers, holy faith,
We will be true to thee till death.

—*Faber*

Chapter II

OUR CREED

WE sometimes hear the remark, prompted by superficial thinking, that the important thing is not what we believe but how we live. The fact is that our beliefs are inseparably connected with our manner of life. In very large measure creed determines character and conduct.

Creed and Conduct

What do United Presbyterians believe? What are the fundamentals of their faith? Seeking the answers to these questions leads one into historical and theological excursions that yield much of interest and inspiration.

The "Westminster Standards"

It was in the middle of the seventeenth century that the "Westminster Standards" were formulated. These gave official expression to Presbyterian doctrine and were adopted by practically all branches of the Presbyterian church as their creed. They comprise principally the Confession of Faith, the Larger Catechism and the Shorter Catechism.[1] With the last-named production many of us became quite familiar during the struggles of our youthful days. Dr. Philip Schaff says that "the Shorter Catechism has often been regarded as the ripest product of Puritan experience and theological thought."

1. The other Westminster "Standards" are The Form of Government, The Directory for Worship, and The Book of Discipline.

The Westminster Assembly

Place

During the closing years of the troubled reign of Charles I, while the Long Parliament was in session, there came together in London a remarkable body of men, ministers and laymen, charged with the task of setting up a system of government and doctrine "most agreeable to God's Word, most apt to procure and preserve the peace of the Church at home, and in nearest agreement with the Church of Scotland, and other Reformed Churches abroad." The first meeting was held in the chapel of Henry VII, in Westminster Abbey. Subsequent sessions were in the Jerusalem Chamber in the deanery of Westminster.

Composition and Duration

The Westminster Assembly[1] was authorized and its members appointed by the Long Parliament. It was composed of one hundred and twenty-one ministers and twenty laymen. Many of these, however, on account of sympathy with the King, did not attend the meetings. In addition to the Parliamentary appointees there were the Scotch Commissioners, five ministers and three laymen, who "by force of character, scholarship, and debating power exercised an influence out of all proportion to their number." The work of the Assembly extended

1. Excellent treatises on the Westminster Assembly and its work are found in the Hastings "Encyclopedia of Religion and Ethics," in article "Confessions," and in the "New Schaff-Herzog Encyclopedia of Religious Knowledge," article "Westminster Standards."

THE CHOIR IN WESTMINSTER ABBEY
In this celebrated Church, the most famous Protestant Cathedral in the world, the Westminster Assembly convened.

over a period of about nine years, from 1643 to 1652. It is recorded that "up to February 22, 1648, there were one thousand one hundred and sixty-three sessions."

We are particularly interested in the period from August, 1644, to April, 1647, for during that time the Confession of Faith and the Larger and Shorter Catechisms were completed. The Assembly had an average attendance of about sixty members. They met each week-day except Saturday, convening at nine in the morning and adjourning at two in the

afternoon. Each Monday morning the following solemn obligation was assumed by every member:

"I do seriously promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline, but what may make most for God's glory and the peace and good of His Church."

Probably no creed was ever constructed with more painstaking care. It is said that every sentence proposed was closely scrutinized and earnestly discussed. We read that the following were most prominent in the authorship: Dr. William Twisse, presiding officer of the Assembly; Dr. Herbert Palmer, to whom chief credit must be given for the Shorter Catechism; Drs. Tuckney, Arrowsmith, Reynolds, Temple, Hoyle, Herle, and among the Scotch commissioners, Dr. Alexander Henderson, Robert Baillie, Samuel Rutherford and George Gillespie. There seems to have been unrestrained freedom of debate, with the privilege of delivering speeches of terrifying length. Robert Baillie testifies that "they harangue long and learnedly." Of one of the Scotch lay commissioners, Sir Archibald Johnstone, it is declared that in his home, at family worship, he "often prayed for two hours at a stretch." In all probability Sir Archibald's speeches in the Westminster Assembly were long enough. But these devoted servants of the Lord accomplished a wonderful work, the influence of which on the

development of Protestant doctrines and institutions no man can measure.

The Confession of Faith

This unquestionably great theological treatise contains thirty-three chapters, each divided into sections, supported by extensive proof-texts from Scripture. It begins with a declaration concerning "The Holy Scriptures," and ends with a solemn setting forth of the doctrine of "The Last Judgment." It deals with the fundamental facts of revelation and religion in a remarkably comprehensive manner. It is by no means a lengthy document. Apart from its Scriptural references, it may be read in about an hour and a quarter. It is clear in expression and majestic in utterance. A modern writer describes it as "a stately and noble standard for Bible-loving men."

The Larger Catechism

One hundred and ninety-six questions and answers, with attached Scriptural passages, are comprehended in this Standard. It has been truly described as "a supplement and commentary on the Confession." It was intended for ministers and others who are presumably advanced in a knowledge of the Word of God. It contains "strong meat," and should not be received with the expectation that

The Rule of Faith

We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God.

Confession of Faith, Chapter I Article 5

it will add to one's stock of "summer reading." But if studied diligently it will surely contribute, and that in rich measure, to the deepening of one's knowledge of God and the strengthening of one's faith in the Almighty Father. As an illustration of the compactness and also quaint beauty of much of its material, the following is submitted:

Question 157. How is the Word of God to be read?

Answer. The holy scriptures are to be read with an high and reverent esteem of them; with a firm persuasion that they are the very word of God, and that He only can enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self-denial, and prayer.

The Shorter Catechism

The writer claims the proud distinction of having memorized thoroughly, during his happy boyhood days, the Shorter Catechism. This must not be regarded, however, as a voluntary undertaking indicative of personal merit. It was a work of necessity, amply supported by parental authority of the Scotch-Irish type. There were no "reasons annexed" to this exhibition of paternal and maternal dominion, no apologies offered, only a simple but inflexible exhortation to proceed with the task of

memorization. Grateful testimony is herewith borne to the fact that the benefits derived from this early course in theology were more profound and far-reaching than we are able to express in words. The educational, disciplinary and spiritual values of a thorough training in the Shorter Catechism are indeed of a high order.

This briefest of the Westminster Standards furnishes one hundred and seven questions and answers. It was designated by the Assembly as a "Directory for catechizing such as are of weaker capacity." The original proposition was to prepare just one catechism for general use, but Samuel Rutherford argued successfully for a "Larger" and a "Shorter," declaring that "it is hard to dress up meat and milk in the same dish." There are United Presbyterians in good and regular standing who will probably maintain emphatically that there is a considerable amount of "meat" in the Shorter Catechism. We believe that W. A. Curtis has not over-stated the case when he says, "No more successful compendium of Christian doctrine, arranged according to a theological scheme for practical instruction and for memorizing, has ever been published."

Modifications of the Confession

There have been changes made in the Confession of Faith by most of the churches that adopted it as their creed. Some have regarded its declaration on the subject of election as expressive of a too rigid determinism and have so amended the article as to

give larger emphasis to human freedom and to the unrestricted offer of the Gospel. In our church considerable modification was effected in certain articles in Chapters XX, XXIII and XXXI. These had to do with the relations of civil magistrates to the church.

Testimony of the United Presbyterian Church

In addition to the Westminster Standards our church, at the time of the union in 1858, adopted the "Articles of the Testimony." These were eighteen in number and constituted an essential part of our creed. They included authoritative pronouncements on the following subjects: 1. The Plenary Inspiration of the Scriptures. 2. The Eternal Sonship of Christ. 3. The Covenant of Works. 4. The Fall of Man and His Present Inability. 5. The Nature and Extent of the Atonement. 6. Imputed Righteousness. 7. The Gospel Offer. 8. Saving Faith. 9. Evangelical Repentance. 10. The Believer's Deliverance from the Law as a Covenant. 11. The Work of the Holy Spirit. 12. The Headship of Christ. 13. The Supremacy of God's Law. 14. Slave-holding. 15. Secret Societies. 16. Communion. 17. Covenanting. 18. Psalmody.

Our Five Distinctives

The Articles of the Testimony served to distinguish our church from others holding the Presbyterian system. Those regarded as distinctives, in a

special sense, were the articles relating to Slaveholding, Secret Societies, Communion, Covenanting, and Psalmody. The tremendous decision of the Civil War settled the slavery question so far as our country was concerned. Covenanting, in the literal sense, has not been practised, though the principle has found expression in "consecration meetings," where, as followers of Christ, we bind ourselves together in solemn resolve to be more fully devoted to His service. In time the three articles concerning Communion, Secret Societies, and Psalmody were associated particularly with United Presbyterianism. We followed the custom of restricted communion, which was practically "close" communion. Except where applications by individuals were granted by sessions, none but United Presbyterians were admitted to participation in the sacrament of the Lord's Supper. Members of secret, oath-bound societies were excluded from our fellowship. The Associate and the Associate Reformed Churches used the Psalms alone in public worship, and when the union of 1858 was effected it was decreed that "it is the will of God that the songs contained in the book of Psalms be sung in His worship, both public and private, to the end of the world; and in singing God's praise, these songs should be employed to the exclusion of the devotional compositions of uninspired men."

Communion and Oath Bound Secret Societies

It must be candidly admitted that during the past twenty-five years a very considerable change has taken place in our positions regarding Communion and Secret Societies. From the early days there was not unanimous agreement that these should be regarded as "terms of communion."[1] In the great majority of our congregations cordial invitations are now extended to members of other evangelical churches to partake of the Lord's Supper, and members of secret societies are admitted to church fellowship without question. It should be added, however, that no church in America insists more strongly than our own that those who join in commemorating the Saviour's sacrificial love shall be firm believers in the great fundamentals of the evangelical faith. And in our new creed, Article 35, it is declared that those who unite with our fellowship should "yield the Church their supreme loyalty," and that they should forsake all associations, whether secret or open, that they find prejudicial to their Church allegiance and a hindrance to the fulfillment of Christian duties."

Praise

During the past two years the question of liberalizing our position on Praise has received marked attention throughout our church. When the new "Confessional Statement" was overtured, the vote in the presbyteries revealed the fact that the church was about evenly divided on the question. In the years gone by, United Presbyterians have settled

1. "Church Memorial" volume by Dr. R. D. Harper.

their differences with fine exhibitions of kindliness, wholesome respect for the opinions and convictions of one another, good common sense, and a genuine Christian spirit. We are thoroughly optimistic regarding the ability of present-day United Presbyterians to work out their problems in the same manner. We freely predict great things for our church in the years to come. We have definite fields to cultivate, big tasks challenging us, and an inherited spirit of determination to do what the Master is depending upon us to do.

Our New Creed

The Confessional Statement

It may seem surprising, but it is sober fact nevertheless, that the United Presbyterian Church, known for its rugged conservatism, has produced and adopted a new creed. In doing so we have followed sturdily in the footsteps of our fathers who did not hesitate to apply the processes of revision and addition to the Confession of Faith. In the introduction to "The Testimony" they made the following candid and sensible declaration:

"We have said that it is the duty of the church to exhibit, plainly and explicity, all the principles of her profession, in a published creed or confession. This duty was discharged with a high degree of faithfulness by the framers of the Westminster Confession. It should, however, not be forgotten that the church of God, while "holding fast that whereunto she has attained," should also strive to be making progress in the attainment of divine

truth. If it be the duty of Christians, in their individual capacity, to "press forward" towards perfection, it must certainly be the duty of the church, in her associated and collective capacity, to do the same thing; and, having made additional attainments, to declare her belief in them, and her adherence to them as a part of the "testimony of Jesus." It is only by doing so that she can fully accomplish her mission in the world, and faithfully carry out the injunction of her ascended Lord, to teach all things whatsoever He has commanded her."

A careful reading of the above should convince us that the fathers of 1858 belonged to the class described by Woodrow Wilson as "forward-looking men." In proclaiming our beliefs in an up-to-date Confessional Statement, we are emulating their example. Revering the older Standards, gratefully recognizing their historical significance and inherent worth, we now offer the new Confession, declaring our allegiance to the great principles and doctrines which it proclaims, rejoicing in its freshness and charm, its positive tone, its comprehensiveness, and its appealing evangelical message.

Preparation and Adoption

The General Assembly of 1919 appointed a committee of nine with instructions to prepare a revised statement of faith. It was understood that the statement was to incorporate the essentials of the Westminster Standards, expressing the convictions of the church in present-day phraseology. The committee was composed of the following well-known leaders: Drs. John McNaugher, Chm., C. S. Cleland, Jesse Johnson, T. H. McMichael, R. J. Mil-

ler, J. B. Work and Messrs. J. B. Eichenaur, Hugh T. Martin and Hugh R. Moffet. There have been no changes in the personnel of this committee. It has labored faithfully, has rendered a splendid service, and deserves the lasting gratitude of the church.

The new Creed contains a preamble and forty-four articles. Forty-three of the articles have received the approval of the presbyteries and the endorsement of the General Assembly and are now part of the organic law of the church. As this chapter is being written, the preamble and Article 28 are in process of overture with every prospect of being adopted by a very decisive vote. When completed, the Confessional Statement will in reality take precedence over all former Standards and will be recognized as the authorized creed of the church.

The new Creed is a most admirable compendium of Christian doctrine. Its soundness is unquestioned. Staunch champions of Presbyterian orthodoxy like Dr. R. A. Torrey and Dr. Mark Matthews have given it their enthusiastic endorsement. Its brevity will command the approval of the busy men of today, for it may be read in less than half an hour. It has a crystal-like clearness of expression, literary merit of a high order, logical arrangement of material, and it proclaims the majestic truths of Christianity not only with theological precision but with religious fervor. The Confessional Statement is a masterpiece.

Outline of the Confessional Statement

The following outline is offered as an aid to those who would consider seriously the essentials of our faith:

I. GOD.

With him who is the Supreme Being our faith begins. Theology proposes its definitions. Beautiful are the words of William Newton Clarke:[1] "God is the Personal Spirit, perfectly good, who in holy love creates, sustains, and orders all." Augustus Hopkins Strong says,[2] "God is the infinite, and perfect Spirit in whom all things have their source, support, and end." The declaration of the Shorter Catechism is treasured in many hearts: "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth."

(a) God's revelation of himself to men. Through the wonderful works of nature there is the manifest expression of intelligence and design. Sun and moon and stars, ocean and forest, majestic mountains and lovely valleys, river and lake, glories of morning and evening speak to us of One who manifestly loves the beautiful. Perhaps no one has given us this thought in more exquisite form than Wordsworth:

1. "An Outline of Christian Theology."
2. "Systematic Theology."

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."[3]

God speaks also in and through the human heart. What man is there who has not listened to the still small voice within? What blessed approvals and what stinging condemnations are experienced when conscience utters its verdicts! Well indeed has it been said that "Man's conscience is the oracle of God!"

What Walter Scott called "The Book" is God's priceless message to the yearning souls of men. A library of sixty-six volumes, containing history, law, prophecy, poetry, biography, letters, gospel of redemption, written by many authors of various types and temperaments through a period of hundreds of years, yet so marvelously unified in substance and spirit that we bind together the entire collection and call it a "book"—this is our Bible. Our Creed declares that it is "inspired throughout, in language as well as thought," that it is "an infallible rule of faith and practice," and that it is "the supreme source of authority in spiritual truth."

Many United Presbyterians of a generation ago were familiar with Pollok's "Course of Time." It contains many noble passages, some of them of almost Miltonic grandeur; for example, the following lines concerning the Bible:

3. "Tintern Abbey."

"This Book, this Holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last; this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men with tears
And earnest sighs, to read, believe and live."

But the supreme revelation of God is in Jesus Christ. From the face of Christ there shines the very light of Deity. He is the manifestation, the expression of God. It has been said that "in Jesus Christ we have the human life of God."[1] Into the fulness of the mystery of incarnation we may not enter. But we believe that as Christ is, so God is, that to know Christ is to know God.

(b) God's purpose. The Supreme Being who has made Himself known through Christ has an all-comprehending plan, reaching across the limitless ages, embracing all creatures and all events. This plan is inspired by infinite wisdom, supported by infinite power, and is expressive of the love that dwells in the heart of Our Father.

(c) God's creative work. We believe that the visible universe and all it contains are the product of the thought and will of the Almighty God. He is the God of electrons and atoms, of worlds and systems of worlds, the God of the appalling spaces. Yet he is the God who listens to the prayers of little children.

(d) God's providence. The universe has an infinite Caretaker. "My Father worketh until now," said Jesus. God is forever busy. He has to do with the development of empires and also with the flight of birds and the growth

1. Clarke, "An Outline of Theology."

of flowers. Reverent students detect an amazing unity in history. Some One is superintending the affairs of individuals and nations. We know that He cares for us, and we have adopted as our philosophy of life the Pauline declaration that "to them that love God all things work together for good."

2. MAN.

The climax of God's creative work in our world is man. There is such a vast difference, such a tremendous chasm between man and the rest of the earth's creatures that he must be accorded a unique place.

"What a piece of work is man! How noble in reason; how infinite in faculties; in form and moving, how express and admirable! In action, how like an angel; in apprehension, how like a god; the beauty of the world—the paragon of animals."[1]

Sinless in the beginning, partaking of the beauty and holiness of the Creator, man yielded to the seductive voice of the tempter, and his heart was corrupted and his soul was stained with sin. Through the centuries he has struggled on, burdened with evil, the victim at times of unspeakable tragedies—the tragedies of sin—but never forsaken by the God who gave him life. An infinite price has been paid for his redemption. For his sake the Son of God suffered the agonies of the cross and entered into the darkness of death. A large measure of freedom has man. He may choose the evil or the good. He may reject salvation or he may accept it. He may sink to the depths of perdition or by divine grace he may rise to the heights of heaven. The man who has accepted the Saviour, and

1. Shakespeare—Hamlet.

who is following where Jesus leads, has set his face toward a future more glorious than the mind of an archangel can conceive.

3. SIN.

The dreadful mystery of our world is that man has rebelled against God. To a good God we cannot charge the authorship of sin. Connected in some incomprehensible manner with the freedom of responsible spirits, angelic and human, is this fearful thing that has brought degradation and woe into the earthly paradise. How terribly oppressive is the consciousness of sin! Surely every serious and sensitive soul can say with William Dean Howells,

> "Judge me not as I judge myself, O Lord!
> Show me some mercy, or I may not live;
> Let the good in me go without reward;
> Forgive the evil I must not forgive."

The consequences of sin are frightful beyond the power of tongue or pen to describe—wrecked bodies, reprobate minds, ruined souls. Like a foul disease it spreads and grows. It has been said that "one who chooses to be bad has no right to expect anything but that he will become worse." It is not hard to believe in hell when one beholds the frightful depths of sin.

4. SALVATION.

Our creed speaks of a God who "is rich in mercy," and who has "an infinite love for the world." No man ever saved himself. Salvation is absolutely the work of God. Its results are miracles of grace.

Men become new creatures. There are new hearts and new homes. The miseries of bondage are exchanged for the joys of freedom. The shadows of hopelessness fade out of human faces to give place to smiles that tell of victory and peace. To be saved is to walk confidently with God.

We of the United Presbyterian fold are committed unreservedly to the doctrine of salvation through the cross of Christ. Along with other evangelical Christians we believe that we are saved through the sacrifice of the Son of God. We have come with the dreadful problem and the awful burden of our sin to Calvary and we have found peace unto our souls. We know of no redemption except that which is gloriously experienced through faith in the shed blood of the Saviour. Henry Drummond speaks of sin's "three deadly facts—its power, its stain, its guilt." From these Christ saves us.

5. THE TRINITY.

The Christian religion offers a mystery which is utterly beyond the power of the human mind to comprehend—the mystery of the Trinity. If we are wise we shall begin our reasoning with the fact of unity. We are monotheists, believers in one God. Cling to the truth that there is one God—the God whom we have come to know experimentally in the three-fold expression of Father, Son and Holy Spirit. Charles Kingsley said that "whether the doctrine of

the trinity is in the Bible or no, it ought to be there, because our spiritual nature cries out for it." We sinners have imperative need of a Father, a Saviour, a Comforter.

The human personality is quite complex, as modern psychology proves. Are we not justified in believing that there is complexity in the divine personality? Is it incredible that the essence of the godhead should be revealed to us as tri-personal? Dr. A. H. Strong says, "In the nature of the one God there are three eternal distinctions which are represented to us under the figure of persons, and these three are equal."[1]

(a) The Father. It is a name that Jesus often used. It is the name that He placed at the very beginning of the prayer which He taught his disciples. It is expressive of something which we feel we must have in the God whom we trust. It includes paternity, ownership in its highest sense, protecting care, strength that upholds our weakness, discipline that seeks our highest character development, love that will last "when the sun grows cold and the stars are old."

(b) The Lord Jesus Christ. When we get to know Him, in the intimacy of blessed friendship, we need no apologetic that deals in subtle, metaphysical fashion with the problem of His person. He is the Christ of the stainless life.

> "O what amiss may I forgive in thee,
> Jesus, good paragon, thou crystal Christ."[2]

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1. "Systematic Theology."
2. Sidney Lanier.

We feel profoundly that no one could have saved us sinners but an Almighty Saviour. It seems a very natural thing to pray to Him, to tell Him what is in our hearts. Our best moments are when we are vividly conscious of His nearness. We want to walk with Him in happy comradeship through the earthly journey, and we know that it will be heaven to behold His face.

(c) The Holy Spirit. It has been beautifully said that the Holy Spirit is "the mother-principle in the god-head." "As one whom his mother comforteth, so will I comfort you." Isaiah 66:13. There is a word in the New Testament, used to designate the Holy Spirit, which means literally "called to one's side." The Great Companion is with us. He reveals the truth as it is in Jesus. He searches human hearts. He convicts the world of sin, of righteousness, of judgment. He is the divine agent in regeneration. He helps our infirmities. He makes intercession for us. He is the power of God in the church, in making effective the Gospel message, in promoting revivals of religion, in extending the kingdom of righteousness on earth.

The Master gave us a rule by which we may judge ideas, doctrines, systems, institutions. "By their fruits ye shall know them." Trinitarianism is associated with unfathomable mystery, but trinitarianism is productive. It stands the pragmatic test. It is practical. It works. It has a spiritual vitality that unitarianism manifestly lacks. Trinitarian churches are more than cultural. They are possessed with evangelistic fervor and with missionary zeal. They have accepted in good faith the Master's Great Commission and are engaged in the stupendous task of making disciples of all the nations.

6. CHRISTIAN DOCTRINES.

(a) The Incarnation. It is Christmas Day, in His year, 1924, as these lines are written. Again the glad chimes ring forth, and the beautiful carols are sung, and the hearts of little children are filled with tremulous joy, and reverent souls everywhere thank God as they listen once more to the story of the Redeemer's birth. Bethlehem's blessed mystery is expressed in the one majestic word, Emmanuel, God with us.

> "Joy to the world! the Lord is come;
> Let earth receive her King."

Deity entered into and revealed Himself through humanity. "The Word became flesh, and dwelt among us." The incarnation is a matter of precious experience rather than of metaphysical speculation. To have fellowship with Christ is better than extended courses in philosophy and theology. To know Him is to apprehend the stupendous fact that "God was in Christ, reconciling the world unto Himself."

(b) The Atonement. There are many theories of the atonement. Henry Van Dyke says that the false theories "are those which claim to be final and exclusive;" and that the atonement "surpasses all explanations of it, just as life is more than biology."[1] In the New Testament such words as salvation, redemption, propitiation, reconciliation, are used to describe Christ's work in behalf of sinners. The fact of sin looms large. Calvary is God grappling with the sin problem. The cross speaks to us of righteousness, justice, satisfaction, substitution, sacrificial love. We cannot escape the thought that in Golgotha's tragedy is revealed "God's eternal heart-ache." We may not know the cost of sin. We do know that Christ died

1. "The Gospel for a World of Sin."

for us, that we are redeemed in his precious blood, and that the peace which is ours through divine sacrifice is wider than the world and deeper than "the sleep of the sea."

In the supreme testing-hour of life, nothing can satisfy the unspeakable yearning of our needy souls but the cross of Jesus. Dr. Gunsaulus,[1] who visited President W. R. Harper frequently during the latter's closing days on earth, relates how the great educator, as death drew near, expressed his faith in the Christ of Calvary; "I never believed more," says Dr. Gunsaulus, "in the grandeur of those determinations which the Spiritual Life alone must make, as to the largeness and depth of any living orthodoxy than when, with the towers of the University unfinished and his glorious prime and maturity apparently quenched out from earth's vision and influence, his lips moved with joy and his heart repeated with my own George Matheson's words:

"O cross that liftest up my head,
I do not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

(c) The Resurrection. We expect biographies to close with death scenes. The biography of Jesus Christ extends beyond the grave. There is a mysterious interval of three days after the tragedy of the cross, and then the life of activity is resumed. Personality survives the shock of death. The disciples once more look into the face of their Master and listen again to the voice they love. With the mighty fact of the resurrection gripping their hearts and with unconquerable faith they go forth to tell the world the wondrous story.

1. "The Minister and the Spiritual Life."

And the Master's resurrection is the pledge that we too shall rise from the dead. He "will not leave us in the dust."[1] Because he lives we have the life imperishable. The song of eternity is in our hearts. Therefore we fear not to enter the valley of the shadows, for beyond are the Delectable Mountains and the City of God.

(d) The Second Advent. Christ is coming again. Into the clouds above Olivet He entered, and His friends saw Him no more. With clouds of glory He will reappear. That day of all days is known only in divine counsels. The blessed secret is in the heart of God. But the Master's promise is sure, and so, toward the supreme event of the future all who love their Lord look with eyes of faith and with hunger of soul that nothing can satisfy but the vision of Him whose life we are to share forevermore.

(e) The Judgment. The Word of inspiration tells of the day of final settlement of moral issues and of final determination of human destinies. It has been truly said that "we should have reason to expect a judgment if the Scriptures said nothing of it, for it is a necessary element in human life." We may be sure that "the Judge of all the earth will do right." The decisions will not be coldly arbitrary, but absolutely just and fair. The laws of this universe are manifestly not to be trifled with. Men break them at their peril. In the very nature of things it must be true that all who cannot be brought into harmony with the spirit and life of Jesus Christ are doomed. Justice will be tempered with mercy, else "none of us should see salvation," but let no one flatter himself with the thought that justice will lightly excuse. Let us honestly face the fact that for the sons and daughters of men the judgment-day will mean either eternal separation from God or eternal fellowship with God in the heaven of reality which

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1. Tennyson, "In Memoriam."

is immeasurably more glorious than the heaven of our dearest dreams.

7. CHRISTIAN EXPERIENCE.

Those who respond to the Gospel invitation and who enter into the new life in Christ are partakers of spiritual blessings directly and vitally associated with character and destiny.

(a) Regeneration. This is the work of the Holy Spirit and is fittingly described as the new birth. God actually creates in a human being character that is like unto his own. This may well be described as miraculous, for the transformations of human hearts and the radical changes wrought in human lives often seem as amazing and marvelous as the cleansing of lepers and the raising of the dead. Daniel Webster said concerning his brother-in-law who was known as "the wickedest man in the neighborhood," but who had been converted, "Miracles happen in these latter days as well as in the days of old; John Colby has become a Christian!"

(b) Faith. Horace Bushnell said that "faith is that by which one person, a sinner, commits himself to another person, a Saviour." Knowledge is necessary, but faith is of the heart more than of the head. The element of daring is in it, for faith has to do with the unseen. It delights in the sunshine but is not afraid of the storm. It trusts simply but unflinchingly. It grows with exercise, and when it is matured, there is nothing more beautiful and inspiring on earth.

(c) Repentance. In Thomas Moore's poem, "Paradise and the Peri," it is represented that a search is made in our world for the object that is dearest in the sight of

heaven. At last the treasure is found, more precious than the last drop of blood from a patriot's heart, or the last sigh of self-sacrificing love. It is the tear that drops from the cheek of a penitent sinner. Jesus said that there is "joy in heaven over one sinner that repenteth." The New Testament word "repentance" means literally "a change of mind." It includes the forsaking of sin, grief over past failure and wrong-doing, and the choice of a new life of loving obedience to God.

(d) Justification. This is God's gracious act, pledging to the converted sinner a new and blessed relationship, on the ground of the perfect righteousness and atoning sacrifice of Jesus Christ. It is the divine guarantee that our standing with God is settled. We may be certain, therefore, that "God is for us," and that it is unwise to worry about "who is against us."

(e) Adoption. This means that we are received, through the merits of Jesus Christ, into the family of the heavenly Father. Henceforth we have a home, and no one can rob us of our heritage. Ours are the rights and privileges of sons and daughters. Under the protection of paternal love we live and serve and grow.

(f) Union with Christ. The Master said, "Abide in Me, and I in you." More mysterious, yet more real, than the union of vine and branches is the mystical union that links our life with the life of the "strong Son of God." Our spiritual vitality and strength we derive from him, we partake of his joy and peace, we are inspired by his ideals, we enter sympathetically into his purposes, we dedicate our energies to the work that he wants done, and we know that neither time nor eternity shall ever separate us from him.

(g) Sanctification. Dr. Clarke[1] says that "sanctification is the progress of the divine life toward perfection.

1. "An Outline of Theology."

It is the Christianizing of the Christian." It is the work of the Holy Spirit, carrying on the gracious process begun in regeneration. With that work we are required to co-operate in all earnestness and with high purpose. Negatively, sanctification is progressive elimination of sins and shortcomings. Positively, it is progressive acquirement of those things which make for ideal Christian character. We may well thank our heavenly Father for any experiences, even of the most trying sort, that have been effective in promoting our growth Godward.

The goal of sanctification is perfection, the complete and glorious flowering out of human character, the achievement of attaining "unto a full-grown man, unto the measure of the stature of the fullness of Christ." While relative perfection is realized after the experience we call death, we are justified in believing that the heavenly life means endless growth in knowledge, and endless development of our capacities for love and service.

(h) Increasing Assurance. The Christian religion is a religion of faith, and faith there must be until there comes the day of vision when we shall see face to face. Nevertheless, Christianity at its best gives expression to the declaration of certainty. "I know him whom I have believed." At first we walk with trembling steps, but confidence increases as we travel along the King's highway. Timid hopefulness develops into calm, strong conviction. Brighter grows the light, and now and then we catch unmistakable glimpses of the distant hills of glory. We have abundant reason to be sure. Our spiritual instincts are tremendously strong. Insistent voices within and without confirm our belief. And we have the word of our Friend.

8. AIDS TO CHRISTIAN LIVING.

We are plentifully supplied with what our fath-

ers called "means of grace." God has provided adequate instrumentalities and helps for our development in Christian character and our training for service.

(a) The Church. The best fraternity, indeed the one true brotherhood on earth, is composed of those who love the Lord Jesus Christ, and who serve him in sincerity and in truth. This is the church into which we are baptized, within whose portals we receive instruction, profess our faith in the Saviour, worship God, and whose inspiring and helpful influences remain with us through all our days.

Who can doubt the beneficent results of meeting together in the house of God, hearing His Word read and preached, uniting hearts and voices in prayer and singing songs of praise that tell of the majesty and power and love of the Almighty? Woodrow Wilson said, "It has always seemed to me that the habit of church-going somehow lay at the foundation of steadfast character."

(b) The Ministry. Our church has from its beginning insisted on an educated, trained and consecrated leadership. What an honor it is to be an ambassador of Christ, a herald of the glorious Gospel of redemption. Some of us feel that we owe a debt to faithful Christian ministers which cannot be expressed by any known standards of value.

(c) The Study of the Word. "Bibles laid open, millions of surprises," said George Herbert. The surprises are not more numerous than the inspirations, the counsels, the comforts, the challenges. The Scriptures are the expression, the revelation of God's will. Our highest welfare is realized in knowing and doing his will.

(d) Sabbath Observance. "The Sabbath," said Jesus, "was made for man." Divine wisdom is in its appoint-

ment, divine thought for our well-being. It is the day for rest from toil, for physical refreshment, for strengthening of the moral fiber, for the cultivation of all that constitutes the spiritual life, and for the doing of good deeds in Christ's name. Among the most effective aids to Christian living is faithful, wholesome observance of the Fourth Commandment.

(e) The Sacraments. Baptism is an ordinance beautiful in its form and significance, for it symbolizes the most precious things in Christian experience, particularly the cleansing and purifying of these soiled lives of ours through the power of the Holy Spirit.

The Lord's Supper is a sacrament of incalculable spiritual value. It visualizes scenes and events in our Lord's life so sacred, of such mingled sweetness and bitterness, joy and sorrow, that no reverent soul can regard them without deep searchings of heart, renewal of covenant vows, and profound gratitude to Him whose body was broken and whose blood was shed that sinners might be saved.

(f) Christian Friendship. "A friend," says Emerson, "may well be reckoned the masterpiece of nature." Thank God for real friends, cheerful, loving, dependable even in the fiery test, in whose hearts dwells the spirit of Christ. How mightily they have helped us to solve our problems, bear our burdens, and fight our battles. What a privilege to journey with them to Emmanuel's land.

(g) Sanctified Home Life. There is a place that has in it the foretaste of paradise. It is the ideal home—the home where the marriage relation is held sacred, where love is supreme, where the voices of happy children are heard, where good cheer prevails and laughter is no stranger, where the Bible is treasured, where the incense of

prayer ascends heavenward, where the noblest ideals are reverenced and eagerly sought after, where Christ abides. If one has been born and reared in such a home, he ought to thank God for the high favor every day as long as he lives.

"O happy house! where thou art loved the best,
Dear Friend and Saviour of our race,
Where never comes such welcome, honored Guest,
Where none can ever fill thy place;
Where every heart goes forth to meet thee,
Where every ear attends thy word,
Where every lip with blessing greets thee,
Where all are waiting on their Lord."[1]

9. CONSECRATED SERVICE.

It is a truism, but one that needs constant emphasis, that we are saved to serve. In what fields are we to expend our energies?

(a) Civil Government. As citizens we are to support the constitution and to help maintain the institutions and laws of the land. The choicest patriots are those in whom the love of Christ has purified and ennobled the love of country. No one should ever question our loyalty to the Stars and Stripes, our devotion to the high principles that have made the name America to be respected and honored the world over. We are citizens of the world, but we are Americans first, last and always. We desire permanent peace and precious brotherhood with all the nations of the earth, and we pray and labor to the end that our government and all other governments shall be brought under the dominion of the Prince of Peace.

(b) The Social Order. We believe that the supreme need of human society is Jesus Christ and His redeeming

1. Karl Johann Philipp Spitta, "O Happy House." Translated by Mrs. Eric Findlater.

Gospel. Therefore we devote ourselves to the task of Christianizing all the relations that men sustain to each other. As Christians we desire especially that the principles of the Gospel shall be applied to industry, to the solution of the problem affecting labor and capital. We are not deluded into thinking that the present social order is ideal. It is characterized by grave defects and vast injustices. No cheap reform schemes, no patent remedies will avail. The difficulties are appalling and the task is bigger than our imaginations can picture, but the Christ of God is with us.

> "Lo! I am the burster of bonds and the breaker of barriers,
> I am he that shall free," saith the Lord.
> "For the lingering battle, the contest of ages is ending,
> And victory followeth me."[1]

(c) The World Field. We have received the Great Commission, and therefore we are obliged to think in terms of a world that needs Christ. Charged with the task of making disciples of all the nations, we are to begin our witnessing and evangelizing in our own community, and by our prayers, our offerings and our personal services we are to touch the ends of the earth. We are to shun the selfishness that sees Gospel responsibilities only within the limits of the homeland, and likewise the sentimentality that enthuses over missionary endeavor on the other side of the globe and cruelly neglects the unsaved at our very doors. What a charm and what a challenge in the mighty undertaking of world evangelization! All other tasks seem petty and insignificant when measured by this stupendous enterprise. The Lord is depending on the United Presbyterian Church to do its full share of the

1. Stephen Philips.

great work that shall reach its consummation when "the kingdom of the world is become the kingdom of our Lord, and of His Christ."

10. LIFE ABUNDANT AND UNENDING.

Phillips Brooks is quoted as saying that all his preaching had been upon one text, the words of Christ, "I came that they may have life, and may have it abundantly." That which Christ possesses in infinite measure he bestows according to the riches of his grace. To know him, to follow him, to love him, is to partake more and more fully of the life that he freely gives. It is life blessed with growth, here and yonder. Surely it is the limit of folly to think of life cleansed, beautified and empowered by the Lord Christ as ending in the gloom of the grave. Death is "an event in a career." God has wisely kept the future hidden from our view. We know not what His heaven has in store for us, but we know it will be glorious, far beyond the range of our poor power to conceive. A couple of summers ago, from Glacier Point, the writer saw the golden sunset glow settling down on the snow-capped mountains north of Yosemite. And he felt in his inmost heart that it was a faint prophecy of the glory of the place prepared for all those who truly love the Christ.

"Eye hath not seen it, my gentle boy;
Ear hath not heard its deep song of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child."[1]

With the Confessional Statement before us, we have endeavored to present its substance in simple outline form, trusting that our readers may be led to study the creed itself, and to become thoroughly familiar with its clear and positive expression of United Presbyterian faith. "We believe," are the strongly declarative words that introduce every article. To be sure, a creed in and of itself, is of little value. It must be lived. Its truths, to be effective, must be practically demonstrated in words and deeds. We United Presbyterians have a splendid creed. God help us to live splendidly!

1. Felicia D. Hemans.

Questions and Topics for Discussion on Chapter II

1. When were the "Westminster Standards" formulated and what do they comprise?

2. The Westminster Assembly—its membership, meetings, duration and results.

3. The Confession of Faith. With what does it deal and how many chapters in it?

4. Why were the two catechisms prepared and for whom is each designed?

5. Name and explain the five United Presbyterian distinctives?

6. Show that from the founding of our Church it was expected that there would be new statements of our belief from time to time.

7. Give a brief sketch of the preparation and adoption of our new Confessional Statement.

8. Summarize the teaching of our Creed about God.

9. Summarize the teaching of our Creed about Man.

10. Summarize the teaching of our Creed about Sin.

11. Summarize the teaching of our Creed about Salvation.

12. Summarize the teaching of our Creed about the Trinity.

13. Summarize the teaching of our Creed about the Christian Doctrines of the Incarnation, Atonement, Resurrection, Second Advent and Judgment.

14. Summarize the teachings on Christian Experience.

15. Summarize the teachings on Aids to Christian Living.

16. Summarize the teachings on Consecrated Service.

17. Summarize the teachings on Life Abundant and Unending.

OLD ASSOCIATE SEMINARY AT SERVICE, PA.
Picture taken when 100 years old.
Established 1794.
Removed to Canonsburg, Pa., 1821.
Removed to Xenia, O., 1855.
Removed to St. Louis, Mo., 1921.

BEGINNING AND DEVELOPMENT OF OUR HOME MISSIONARY WORK

"Our fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

* * * * * * * * *

Oh make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!"

—*John G. Whittier,* Centennial Hymn

Chapter III

BEGINNING AND DEVELOPMENT OF OUR HOME MISSIONARY WORK

America's Territorial Expansion

THE history of missionary work in America is the history of wise initiative, daring devotion, consecrated perseverance and splendid accomplishment. Over much of the record is shed the charm of the picturesque and the glory of the heroic.

Consider the very interesting subject of our territorial expansion. At the close of the Revolutionary War our national domain extended from the Atlantic sea-coast to the Mississippi River. This, however, did not include Florida which belonged to Spain. Our country expanded into its present continental proportions as follows: 1. The Louisiana Purchase in 1803, a vast stretch of territory containing 1,171,931 square miles, secured from France for $15,000,000. 2. The cession of Florida by Spain in 1819. 3. Annexation of Texas in 1845. 4. Acquirement of Oregon Territory in 1846. 5. Annexation following Mexican War, in 1848, of territory including states of California, Nevada, Utah and parts of Colorado, New Mexico and Arizona. 6. The Gadsden Purchase from Mexico in 1853. This, not including Alaska, is the record of our continental territorial growth.

At the beginning of our national career in 1789 our population was approximately 4,000,000, set-

TITLE TO THIS TERRITORY BASED UPON
PURCHASED FROM FRANCE
1803
LOUISIANA
MEXICAN CESSION OF 1848
TEXAN ANNEXATION
1845
ORIGINAL UNITED STATES
1783
CEDED BY SPAIN
TERRITORIAL GROWTH OF THE UNITED STATES
DOMINION OF CANADA
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO

Missionary Pioneering

tled between the Atlantic coast and the Allegheny and Blue Ridge ranges. West of the mountains were the immense stretches of practically unknown wilderness. The conquest of the mighty west is an achievement that may well be described as stupendous. In face of apparently insuperable difficulties our fellow-Americans, led by fearless and intrepid pioneers, pushed the line of conquest westward, over the Allegheny Mountains, down the Ohio Valley, through the Kentucky, Tennessee, Illinois regions, across the Father of Waters, the great plains, the deserts, the majestic barrier of the Rockies, until they reached the shores where roll the long waves of the Pacific. The story of American Home Missions, crowded into a sentence, is this: The Home Missionary followed the pioneer in the three thousand mile march across the continent, preaching and teaching the Gospel, planting churches, schools and colleges, and laying broad and deep the foundations of Christian civilization.

The Scotch-Irish as Missionaries to the West

What part has the United Presbyterian Church had in the great task of evangelizing America? It seems that the Scotch-Irish have not been given full credit for what they have done in helping to make American history. Hanna, in his two volume work, "The Scotch-Irish," complains of the tendency of New England writers to magnify the influence of their particular section in the development of our country, while practically ignoring the service rendered by other elements of our population. The

Puritans have been lauded generously and no doubt deserve many of the fine things that have been said about them. But there are others not a whit inferior in merit. Prof. Woodburn, of Indiana University, says that "the Scotch-Irish settlers were the frontiersmen of our history."[1] Mr. Roosevelt describes them as "a shield of sinewy men thrust in between the people of the seaboard and the red warriors of the wilderness." Mr. Roosevelt says further, in his "Winning of the West,"[2] "Full credit has been awarded the Round Head and the Cavalier for their leadership in our history; nor have we been blind to the deeds of the Hollander and the Huguenot; but it is doubtful if we have wholly realized the importance of the part played by that stern and virile people, the Irish, whose preachers taught the creed of Knox and Calvin. These Irish representatives of the Covenantors were in the West almost what the Puritans were in the North and more than the Cavaliers were in the South." Among these red-blooded, aggressive, militant Scotch-Irish were our ancestors who formed those organizations which were eventually welded into the making of the United Presbyterian Church.

Settlements of Reformed Presbyterians and Associate Presbyterians

Our forefathers of the Reformed Presbyterian and the Associate Presbyterian Churches made their principal settlements in New York, in the southeastern portion of Pennsylvania and in South Caro-

1. "The Scotch-Irish Presbyterians of Monroe County, Indiana." James Albert Woodburn.
2. Vol. I, p. 124.

lina. Living conditions were of a very crude type, partaking of the rough and adventurous experiences of pioneers. It was the day of the circuit-rider, the missionary who rode on horse-back from community to community, ministering in Christ's name to the spiritual needs of his widely separated flocks.

Rev. John Cuthbertson

A fine example of the noble fraternity of circuit-riders was Rev. John Cuthbertson, of the Reformed Presbyterian Church. Among the communities to which he brought the Gospel message were Octorara, Big Spring, and the Cove, names well-known in present-day United Presbyterian history. Mr. Cuthbertson kept a diary,[1] recording his experiences as a missionary. A few interesting extracts follow:

"After being forty-six days at sea from Derry Loch, landed safely at New Castle, Delaware, August 5, 1751, about eight o'clock in the forenoon. Lodged in T. Griffith's. In good health, laus Deus. Then 5th, at four, afternoon, took horse and rode twenty miles to Moses Andrews.

August 7th, 1751. Rode fifteen miles to Joseph Ross's, Manor of New Londonderry. Weary.

8th. Met and conversed with many. Found difficulty among Presbytery (of Newcastle).

9th. At twelve preached, paraphrased, and preached (texts omitted). Good attendance. Then rode eight miles to Joseph Walker's, in Middle Octorara.

15th. Rode forty miles to Paxton township (now in Dauphin county), William Brown's.

19th. Kept session three hours. Tried three elders."

1. This precious document is now in the possession of the Pittsburgh Theological Seminary. The above extracts are quoted from Hanna's "The Scotch-Irish."

We trust that in the case of the three elders, justice was seasoned with mercy.

The following is from James Brown Scouller's excellent sketch in Vol. XI of the "American Church History" series:

"Mr. Cuthbertson had now finished the first year of his missionary labors, during which he preached on a hundred and twenty days, baptized a hundred and ten children, married ten couples, and rode on horseback twenty-five hundred miles. The toil and labor, the difficulties and dangers of such a year's work cannot now be estimated or appreciated. He was more than one hundred days in the saddle; he had to cross, without the aid of bridge or boat, streams of considerable volume, and often when greatly swollen; he had to pass from one settlement to another through miles of heavy, unbroken forests, where were the lair of the wild beast and the wigwam of the cruel red man, without the advantage of roads, and guided often by the blazed trees which marked a trail. The summer's sun and the winter's frost, the drenching rain and the drifting snow had to be boldly met and patiently endured. His studying had to be done largely on horseback, without the aid of helps, during the tedious hours of his lonely rides. His food by day and lodgings at night were guiltless of any special comforts, and barely met the demands of necessity. And yet this apostolic man toiled on for thirty-nine years, during which time he preached on twenty-four hundred and fifty-two days, baptized eighteen hundred and six children, married two hundred and forty couples, and rode on horseback about seventy thousand miles, or nearly equal to three times around the world. His dust now sleeps on the Octorara's bank, awaiting the resurrection of the just, and we would gladly bring a flower and lay it upon his grave in honor of his life, and

WESTWARD, HO!
The Home Missionary followed close behind the emigrant

in token of gratitude for the privileges which we now enjoy, partly through his labors and sacrifices."

The pastoral record of this eighteenth century preacher may well be studied with earnest care and sober thought by us Gospel heralds of the twentieth century. Verily, John Cuthbertson was one of God's noblemen, a true hero of the Cross. He is representative of the heroic home missionaries of that day, expert workmen in the task of empire building, to whom our Church and other churches of Christ owe a debt incalculable.

The Century Before the Union

John Cuthbertson began his missionary labors in 1751. Alexander Gellatly and Andrew Arnot, missionaries of the Associate Presbyterian Church, started work in 1753, in the Susquehanna Valley. From these dates to the date of our union in 1858, we have a period of a little more than a hundred

years. This period witnessed slow but steady, substantial growth. Congregations were organized in Kentucky, Tennessee, Virginia, Ohio, Indiana, Illinois, Iowa. Between 1820 and 1858 large numbers of Scotch-Irish emigrated from South Carolina into Indiana, Ohio, and Illinois. To this emigration we are largely indebted for our United Presbyterian churches in such places as Bloomington and Princeton, Indiana; Xenia, Ohio; Monmouth and Sparta, Illinois.[1] Presbyteries and Synods were organized to meet, as nearly as possible, the needs of the widely-scattered membership.[2]

Our Church Statistics of 1858

The United Presbyterian Church, formed in 1858 by the union of the Associate Presbyterian and the Associate Reformed Presbyterian churches, began its formal career with 49 presbyteries, 484 ministers and licentiates, 660 congregations, and 54,789 communicants. The Associate Church reported 21 presbyteries, 231 ministers and licentiates, 293 congregations, and 23,505 communicants. The Associate Reformed Church reported 28 presbyteries, 253 ministers and licentiates, 367 congregations, and 31,284 communicants.

Our Church Statistics of 1924

It is interesting to compare the records of 1858 with those of 1924. According to the General As-

1. "The Scotch-Irish Presbyterians of Monroe County, Indiana." James Albert Woodburn.

2. The First Presbytery of Nebraska was organized October 14, 1863, the sermon being preached by appointment of the Synod of Iowa by the Rev. T. P. Proudfit who still lives in Washington, Pa. His text was Luke 4:18, "He hath sent me . . . to preach deliverance to the captives."

What the Churches Gave per Capita, 1924

The table below showing contributions of the twenty-four leading denominations in America for the year 1924 will be interesting to United Presbyterians. The United Stewardship Council has compiled these statistics.

	COMMUNION	PER CAPITA GIFTS Budget Benevolences	Congregational Expenses	All Purposes
1	United Presbyterian	$15.28	$20.11	$36.92
2	Presbyterian U. S. (S.)	9.11	18.45	31.82
3	Moravian, North	8.31	13.74	22.05
4	Reformed in America	6.73	22.70	31.55
5	Presbyterian U. S. A. (N.)	5.84	22.38	31.88
6	Baptist, North	5.76	17.42	23.88
7	Presbyterian in Canada	5.74	17.68	24.04
8	Methodist in Canada	5.30	17.59	23.24
9	Christian	5.21	8.87	14.08
10	Methodist Episcopal (N.)	4.87	19.08	24.78
11	Protestant Episcopal	4.72	26.43	32.38
12	Lutheran Synodical Conference	4.58	12.74	17.36
13	Evangelical Church	4.08	21.91	29.89
14	Lutheran, Except 12, 19	3.95	12.27	16.22
15	Church of Brethren	3.92	10.47	14.39
16	Baptist in Canada	3.90	14.50	18.40
17	United Brethren	3.74	13.34	17.08
18	Congregational	3.69	21.20	29.36
19	United Lutheran	3.69	14.33	18.02
20	Reformed, United States	3.48	12.64	18.38
21	Baptist, South	2.72	7.17	9.88
22	Disciples of Christ	2.38	9.49	11.87
23	Methodist Protestant	1.97	11.40	13.38
24	Methodist Episcopal (S.)	1.40		16.05
24	Communions	$4.11	$15.76	$20.68

sembly Minutes of 1924 we have, in America, 58 presbyteries, 969 ministers and licentiates, 924 congregations, and 165,486 communicants. Since 1858, our increase is as follows: presbyteries, 9; ministers and licentiates, 485; congregations, 264; communicants, 110,697. During the sixty-six year period the number of ministers and licentiates has almost doubled and our membership has more than trebled. This is not the kind of progress that causes the world to gasp with astonishment. Our speed along the pathway of the years has not been of the spectacular brand. Yet our growth has been healthful and indicative of the qualities of strength and endurance.

In general, our growth since 1858 has been marked by the usual processes incident to shifting of population and the planting of missions and organizing of churches in fields that gave promise of successful work. Wherever, in the course of human events, a group of United Presbyterians were assembled, whether in the east or the west, there was the desire to have a church of their own faith. At the time of the union there were comparatively few of our congregations west of the Mississippi. Now we have twenty presbyteries and two hundred and twenty churches and mission stations between the Great River and the Pacific. In the days to come, this mighty missionary field will furnish opportunities and responsibilities that will challenge our utmost endeavor. The older and more settled por-

tions of our country we certainly must not neglect, but those sections recently occupied and rapidly developing have their special appeal.

Along with other evangelical churches our own has given attention to certain phases of home missionary work which present peculiar problems and involve more than ordinary difficulties. It is essential to the welfare of the land we love that these problems be solved and that these difficulties be overcome. It is in order to consider these special features of our work.

In Behalf of the Negro

The Emancipation Proclamation

Booker T. Washington, in the first chapter of his autobiography, "Up from Slavery," says, "So far as I can now recall, the first knowledge that I got of the fact that we were slaves and that freedom of the slaves was being discussed was early one morning before day, when I was awakened by my mother kneeling over her children and fervently praying that Lincoln and his armies might be successful, and that one day she and her children might be free." The prayer of that Negro woman, and the prayers of millions of other persons, white and black, were heard and answered by the God of justice. Five days after the thunders of the guns of Antietam had died away, Lincoln summoned the members of his Cabinet, read them in characteristic fashion a humorous sketch from Artemus Ward,

MAP SHOWING THE FOURTEEN MISSION STATIONS IN THE SOUTH

and then, in the gravest manner, presented his Emancipation Proclamation and announced his unalterable decision to publish it, saying, "I made the promise to myself and to my Maker." On January 1st, 1863, the Proclamation went into effect, and four million slaves saw the light of a new day.

Pioneer Work in Behalf of the Negro

The United Presbyterian Church was early in the field to minister to the Freedmen. In September, 1863, our first missionary to the colored people, Rev. Joseph G. McKee, reached Nashville, Tenn.

Conditions were of the most chaotic sort. About ten thousand Negro refugees had followed the Union armies and had collected in the city. They were in a desperate state, homeless, ill-clad, and suffering from hunger and sickness and cold. Mr. McKee, in face of difficulties that would have paralyzed the spirit of any man who lacked the temper heroic, literally gave himself in response to the needs of these poor people. He distributed supplies furnished from the north, attended the sick, fed the hungry, clothed the naked, provided shelter so far as possible for the homeless, and in a month from the time when he arrived in the city, organized a school to which, it is said, hundreds, old and young, came to be taught. Other missionaries came during November and December to help meet the desperate human needs. Under date of July 7, 1865, Brigadier General Clinton B. Fisk, Assistant Commander for Kentucky and Tennessee, wrote Mr. McKee, "I cannot half enough thank yourself and your most excellent and efficient corps of teachers for the industry, perseverance and patient faith with which you have steadily, through storm and sunshine, prosecuted your labors of love among the freedmen of Nashville."

Our work, evangelistic and educational, continued in Nashville for eight years. At times the attendance in the schools reached nearly seven hundred. Mr. McKee's death occurred not long after the close of the fifth year. He wore himself out for

the sake of the Master whom he loved and for the sake of the poor black people to whom he was really a minister of light. In time the city adopted the policy of providing more liberally for the education of the colored children. Other mission agencies located in the field. These were the main reasons why our church decided to abandon the Nashville enterprise and to invest its resources and energies in a more needy locality.

Early Missions to the Freedmen

In October, 1863, quite a colony of United Presbyterian missionaries, on a little vessel protected by a gun-boat, sailed down the Mississippi to Vicksburg. In that shell-torn city they prosecuted a work similar to that carried on in Nashville. The Vicksburg mission was also abandoned after a number of years. At a number of other places in the south, work in behalf of the colored people was carried on by our missionaries. After a time, service in these fields was discontinued. Immediate and pressing needs had been met and other agencies took up the tasks and assumed responsibility for carrying them forward.

Rev. and Mrs. S. F. Vanatta

A grievous tragedy marked the early record of our work in behalf of the freedmen. In December, 1863, a small company of our missionaries left Vicksburg on a steamer bound for Natchez. In the group were Rev. and Mrs. S. F. Vanatta of Washington, Ia., with their two children. The steamer was fired upon from the shore. Mrs. Vanatta was instantly killed by a shell and Mr. Vanatta received

a mortal wound from a minie ball. Thus was the blood of sacrifice poured out in behalf of some of God's needy ones.

Dr. J. W. Witherspoon

Associated with our Freedmen's work for many years was a truly remarkable man, Dr. J. W. Witherspoon. It has been said that in his denomination he deserves to be remembered as "the apostle to the colored people." He was the successful pastor of the Fifth Church, N. S., Pittsburgh, from 1867 to 1904. From 1870 to his retirement in 1918, he was the Secretary of our Board of Freedmen's Missions. Few men have rendered such long, faithful and efficient service as this man of God.

Knoxville College

If pride is justifiable, the United Presbyterian Church has reason to be proud of Knoxville College. In June, 1900, the college indulged in a quarter centennial celebration. On that occasion the president, Dr. R. W. McGranahan, received a letter from Booker T. Washington, in the course of which that most gifted and most famous Negro of our time said,

> "The church with which your college is connected has for a number of years placed the entire Negro race under deep obligations to it for its unselfish, wise and far-reaching work for our people through its schools, colleges and churches."

As a result of a careful survey, Knoxville, Tennessee, was selected as the center of operations for our work among the freedmen. The college was founded in 1875. From humble beginnings it has developed into one of the finest institutions of its

kind in the country. Among the devoted men and women who served the college in the earlier years were Dr. J. S. McCulloch, president from 1877 to 1899, and Miss Eliza B. Wallace, lady principal from 1877 to 1897. From a sketch entitled "Early History of Knoxville College," the following statements are quoted:

"No truer missionary ever labored in any field than Miss Eliza B. Wallace."

"To generations yet unborn will the name of Eliza B. Wallace be handed down as the name of one of the truest and best friends that the colored people had in the trying times when freed from physical slavery they were endeavoring to emancipate themselves from the bondage of ignorance and superstition."

"Under his (Dr. McCulloch's) administration the institution grew from a single building on three acres of land to a plant of nine buildings on twenty-two acres of land

ADMINISTRATIVE BUILDING, KNOXVILLE

valued at $100,000. When he began, the teaching force numbered seven, and when he left, twenty-four."

It has been suggested by one who is well acquainted with our work among the Freedmen that the history of Knoxville College might be described under three periods, corresponding to the three administrations. The first is the Period of Beginnings, under Dr. J. S. McCulloch, when work of the most elementary sort had to be initiated, courses of study gradually developed, standards of scholarship raised, hard problems grappled with and solved, and material resources increased. The second period is that of Expansion, under the administration of Dr. R. W. McGranahan, from 1899 to 1918. This space of time saw the enlargement of the campus and farm from twenty-two acres to one hundred acres, remarkable development of industries, the erection

Y. M. C. A. CABINET, KNOXVILLE

of twelve buildings by means of student labor, and the adoption of more advanced methods and standards of education. The third period, that of Standardization, is from 1918 to the present time, with Dr. J. Kelly Giffen at the head of the institution. Increased endowment has been secured through the New World Movement. The faculty has been enlarged. The curriculum has been improved, and Knoxville College today meets the requirements of educational standards as fixed by the Southern States. A recent bulletin reveals the following interesting facts. There are thirty-seven names on the list of "Faculty and Officers." One hundred acres are included in the college property, with twelve buildings beside the residences of the faculty, the value being $400,000. There are more than four hundred students enrolled from more than twenty states. The following departments are maintained: College, Normal, Academy, Music, Domestic Arts, Grammar. All the requisites for a thorough education, classical, literary, scientific and manual are provided at Knoxville College.

Our Fourteen Mission Stations

Our work among the Freedmen is now carried on in three mission groups. In the Tennessee group, the stations are Knoxville, Athens and Riceville; in the Alabama group, Miller's Ferry, Camden, Canton Bend, Prairie, Muscle Shoals and Arlington; in the eastern group, Henderson and Townsville in North Carolina, and Blue Stone, Chase City and Norfolk in Virginia. In these sta-

REV. D. F. WHITE

J. A. COTTON, D. D.

F. W. WILSON, D. D.

J. K. GIFFEN, D. D.

REV. PAUL. E. WEST

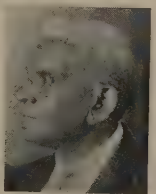
REV. J. E. JAMES

REV. R. P. WILLIAMS

REV. W. G. WILSON

J. W. E. WADE

J. N. COTTON


C. H. JOHNSON, D. D.

REV. C. H. WILSON

GROUP OF OUR PREACHERS IN THE COLORED WORK

tions we have one college, three high schools, three junior high schools and seven grammar schools. Our aim is not only to educate the Negroes, but to evangelize them, teaching them the Gospel and winning them to Christ, thus fitting them adequately for all the responsibilities that rest upon citizens of the state and members of the Kingdom of God.

The Negro Problem

Perhaps no nation ever faced a social situation so perplexing and baffling as America faces in the so-called "Negro Problem." There is no doubt that

it involves elements of real danger to our national life. Robert E. Speer does not exaggerate when he says, "It is life or death to the white race to lift or fail to lift the black race with it." Race prejudices and race hatreds are among the most frightful and most destructive forces in our world. We must conquer them or be conquered by them. The wrongs inflicted by white men upon the Negro race will make a fearful record for the day of judgment. So far as it is humanly possible these wrongs must be atoned for by brotherly love and devoted service today and in the days to come.

Negro Progress

In Robert E. Speer's book, "Of One Blood," is given the following summary indicating Negro progress since the Civil War:

	1866	1922
Negro population	4,000,000	10,500,000
Homes owned	12,000	650,000
Wealth	$20,000,000	$1,500,000,000
Farms operated	20,000	1,000,000
Businesses conducted	2,100	50,000
Per cent literate	10	80
Colleges and normal schools	15	500
Students in public schools	100,000	2,000,000
Spent for Negro education	$700,000	$20,000,000
Negroes spent on education	$80,000	$2,000,000
Number Negro churches	700	45,000
Communicants	600,000	4,800,000
Sunday-school pupils	50,000	2,250,000
Value of church property	$1,500,000	$90,000,000

There is unquestionably an increasing race consciousness among American Negroes. This will

mean, among other things, a growing insistence upon those rights guaranteed to citizens under the Constitution. It will require the best efforts of the best people, white and black, to preserve peace and to establish justice.

Crime and Lynching

Within recent years there has been a startling increase in the migration of Negroes from the South to the North. Large numbers have been segregated in our great cities. Serious race riots have occurred in East St. Louis, in Washington, D. C., in Chicago, and in Tulsa, Oklahoma. One of our most deplorable national disgraces is the crime of lynching. The worst period was from 1882 to 1903, when the average per year was ninety-four. It is gratifying to note, however, that lynching is on the decrease. In 1922 there were fifty-seven Negroes

CHASE CITY, VA., SCHOOL BUILDING

who met death by this terrible means, in 1923 there were thirty-three, and in 1924 the sinister record had been lowered to sixteen. Students of the race problem tell us that the changed conditions are due, in very large measure, to a comparatively new organization that is now found all over the South, the Interracial Committee. It is functioning effectively in over eight hundred counties. Its membership is made up of the best representatives of both white and colored people, and its aim is "the solving of the race question in a spirit of helpfulness to the Negro and of equal justice to both races."

The Only Solution

There is no possible solution for the "Negro Problem" but that which is provided in the redeeming, uplifting Gospel of our Lord Jesus Christ. All schemes for industrial, political and social justice will fail unless there is in them the inspiration that is distinctively and literally Christian. It is a profoundly significant declaration that of the thousands of graduates of the church schools for Negroes in the South not one is found in the criminal class. It is wonderful what the Gospel can do for Negroes and Caucasians. The blessed fact of brotherhood is realized by white men and black men when they stand together under the banner of the Cross.

One of the grandest triumphs of the Kingdom of God on earth will be the establishment of right relations between the two races in America. We are certain that our beloved church will make a worthy contribution to that great end. We have won the

confidence of the American Negro. He believes in us and is depending on us. By the grace of God we shall not disappoint him.

Some Noteworthy Negroes

The future will witness worthy contributions to American life from this race once sunk in the degradation of slavery. Already they have offered some precious gifts. Dr. George Edmund Haynes in his book, "The Trend of the Races," gives an interesting list of Negro men who have distinguished themselves in various fields of accomplishment within recent years. Among them are Charles Gilpin, dramatic actor; Samuel Taylor Coleridge, musical composer; Harry T. Burleigh and Albert Greenlaw, eminent vocal soloists; Paul Laurence Dunbar and William Stanley Braithwaite, poets; Henry O. Tanner, artist, some of whose works are in the

SCHOOL BUILDING, CAMDEN, ALA.

Louvre and other art galleries of Europe. One of their choice sons of the present generation was Paul Laurence Dunbar, son of a slave and of pure African blood. He lived only thirty-four years but he produced rich treasures. Of his literary work William Dean Howells said that he had shown himself capable of "interpretation of a very artistic completeness," and that "in more than one piece he has produced a work of art." As a specimen of this young Negro's poetic genius, and as a prophecy of Negro achievement in the realm of culture in the years to come, we submit the following poem.

THE MYSTIC SEA[1]

The smell of the sea in my nostrils,
The sound of the sea in mine ears;
The touch of the spray on my burning face,
Like the mist of reluctant tears.

The blue of the sky above me,
The green of the waves beneath;
The sun flashing down on a gray-white sail
Like a scimitar from its sheath.

And ever the breaking billows,
And ever the rocks' disdain;
And ever a thrill in my inmost heart
That my reason cannot explain.

So I say to my heart, "Be silent,
The mystery of time is here;
Death's way will be plain when we fathom
the main,
And the secret of life be clear."

1. "The Complete Poems of Paul Laurence Dunbar."

MAP SHOWING LOCATION OF MOUNTAIN MISSIONS

The Mountaineers of the Southland

Scotch-Irish Protestants

We ought to have a special interest in the Mountaineers, for at least fifty per cent of them are of Scotch-Irish descent. They have been truly described as "our own kith and kin." In sympathy and conviction they are Protestant to the core. The Roman Catholic Church has not attempted any missionary work among them, probably for the reason that their hostility to the reputed successor of St. Peter is deep-seated and intense and, on occasion, might be forcefully expressive.

Three Classes

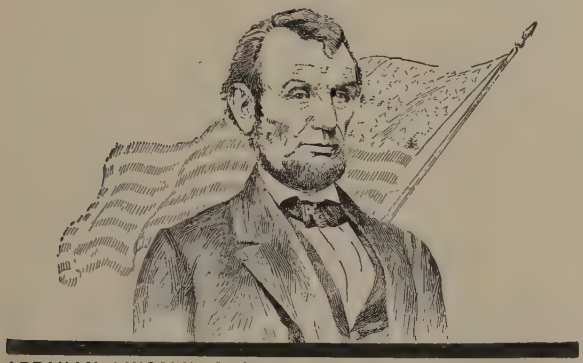
In that portion of the Appalachian system which stretches from Maryland to Alabama, including also parts of West Virginia, Virginia, Kentucky, Ten-

nessee, North Carolina, South Carolina, and Georgia, there is a population of approximately five million. President Samuel T. Wilson, of Maryville College, in his interesting little book on "The Southern Mountaineers," divides these people into three classes.

(1) "There are the large numbers of them that have occupied the fertile and extensive valleys of the Shenandoah and East Tennessee, and other rich valleys and plateaus, and have established centers of trade and commerce that have developed such prosperous cities and towns as Chattanooga, Knoxville, Johnson City, Bristol, Asheville, Salem, Roanoke, Lexington, Stanton, and Harrisonburgh. These mountaineers, or rather valley-dwellers, have to deal only with such questions as affect other intelligent sections of our land. They outnumber the other two classes combined."

(2) "These deserve far more of praise than of dispraise. While their isolated and hard life, remote from the centers of culture, has contracted their wants and the supply of those wants, and has forced them to do without a multitude of the "necessities" and conveniences and luxuries that seem indispensable to many other people of the twentieth century, they have kept that which is really worth while, namely, their virility and force of character. The mountaineer of this class eats what he raises, and applies to the store for only coffee and sugar to supplement what his acres produce. He does his own horseshoeing, carpentering, shoemaking, and sometimes he weaves homespun."

(3) "There is a third and much smaller class of mountaineers of which not so much can be said. They correspond to, while entirely different from, that peculiar and pitiable lowland class of humanity that was one of



ABRAHAM LINCOLN, ONCE A BOY IN A MOUNTAIN CABIN

the indirect products of the institution of slavery—"the poor whites," or "mudsills," as they used to be called. They consist of the drift, the flotsam and jetsam that are cast up here and there among the mountains. They are the shiftless, ambitionless degenerates, such as are found wherever men are found. This class would be a very hopeless one were it not for a quality that will be referred to again—namely, the fact that it can be made over in one generation."

The third class, according to Dr. Wilson's estimate, numbers considerably more than two hundred and fifty thousand.

Historic Personages

The southern Appalachians have been peopled since early colonial days. Various causes conspired to bring settlers into these mountains. The scenery is beautiful, the hunting and fishing were excellent in the pioneer period, and at times the pressure from war and economic necessity was quite strong. For the most part the mountaineers were an adventurous, virile, liberty-loving people. They produced

Battle of King's Mountain

such rugged specimens of humanity as Daniel Boone, Davy Crockett, Sam Houston, Andrew Jackson, Admiral Farragut, Stonewall Jackson, and Abraham Lincoln. At a very critical time during the Revolutionary War the Battle of King's Mountain was won by the patriotic, fearless, straight-shooting backwoodsmen of the Appalachians. Mr. Roosevelt gives a great description of the battle. He says that "before leaving the camping-ground, the mountaineers gathered in an open grove to hear a stern old Presbyterian preacher invoke on the enterprise the blessing of Jehovah. Leaning on their long rifles, they stood in rings around the black-frocked minister, a grim and wild congregation, who listened in silence to his words of burning zeal as he called on them to stand stoutly in the battle and to smite their foes with the sword of the Lord and of Gideon."[1] It is said that five of the six leaders in that army were Presbyterian elders. When the battle ended, the mountaineers had over eleven hundred prisoners in their possession. Thomas Jefferson, speaking of the Battle of King's Mountain, said, "That victory was the glorious annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of independence." In the War of 1812 the Kentucky and Tennessee riflemen, under command of the redoubtable Andrew Jackson, won the Battle of New Orleans. During the Civil War the mountaineers were strongly on the side of

1. "The Winning of the West." Vol. II, p. 313.

REV. A. MUTSCHLER

MISS EMMA WILSON

MISS M. WILSON

MISS MARY ANDERSON

MISS KATE SEAMAN

J. S. M'CAMPBELL

H. C. TRUMBULL

REV. R. A. M'CONAGHA

REV. H. RAY SHEAR

REV. E. CHANDLER

REV. MOSES HAY

MRS. N. E. LEASE

GROUP OF WORKERS IN THE SOUTHERN MOUNTAINS

the Union. More than thirty thousand East Tennessee men fought in the northern armies. In the Spanish-American and World Wars the men from the mountains rendered distinguished service. The famous Sergeant York, who captured several score Germans single-handed, was a Tennessee mountaineer.

Those whom Dr. Wilson has described as com-

prising the second and third classes of mountaineers are a sadly neglected people. Much ignorance prevails and in many places there is a type of religion in evidence that is very defective. Many of the public schools are wretched affairs and many of the teachers are grossly incompetent. Mountain preachers as a rule are pathetically ignorant and hopelessly bigoted. Manifestly the needs of our southern brothers are education and Christianization. These are the needs which our missionaries are laboring faithfully to supply.

Our Missions

Some years ago, it was our privilege, in company with Dr. R. A. Hutchison, Secretary of the Board of Home Missions, to visit our mission stations in Tennessee and Kentucky. At Greeneville, Tennessee, where Andrew Johnson lived and where he toiled in his tailor-shop by way of preparation for the Presidency of the United States, we hired a hack and launched forth on a fifteen-mile drive over the mountains. It would require emphatic terms to describe the road over which we traveled. The first night we slept in a typical log cabin, the guests of a kindly, generous mountaineer and his family. Very pleasant memories are associated with our journeys from station to station, and our days of fellowship with the missionaries and their beloved people will not be forgotten. There is no mission work in America more attractive and more productive of far-reaching and important results than this among the mountaineers. A physician in Stanton, Kentucky,

STANTON COLLEGE DORMITORY

STANTON COLLEGE FACULTY

said to us concerning our missionary there (Dr. R. A. McConagha), "He has done more for the moral uplift of this community than any ten men that ever came into it."

A study of the last annual report of our Board of Home Missions reveals some interesting and encouraging facts relative to the Mountain Work. The work was begun in 1907. First there was a cheap specimen of a "slab chapel" and an acre of apparently worthless ground. At the present time we have title to seven hundred and thirty-four acres and many well-constructed buildings, including churches, schools, dormitories, the total value of which is considerably more than $400,000.

Our services are rendered in three fields: Greene County, Tennessee; Stanton, Kentucky; Hill Top, in the Ozark Mountains, Arkansas.

In the Tennessee region are seven stations: Camp Creek, Cedar Creek, Houston Valley, Upper Paint Creek, Shelton, Horse Creek, Mt. Zion. The Camp Creek equipment includes "a combination school and church building, dormitories—both boys' and girls', other buildings, light plant and water system which have cost about $72,000. The same buildings could not be replaced today for anything like this actual cost." Cedar Creek has a similar equipment with "a splendid new church building, a four-room school building, a large girls' dormitory, a boys' dormitory, a minister's home, a teachers' home, and other buildings which have cost in the

neighborhood of $70,000." The other Green County stations are less liberally endowed but are doing the same type of work and are prospering in the service of the Lord.

Stanton College

Stanton, Kentucky, is being well taken care of by our missionaries. There is a fine, seven-room school building where more than two hundred pupils are in attendance. The Principal, Dr. R. A. McConagha, writes of worthy triumphs in that bloodless arena where meet youthful contenders for the crowns of Burke and Webster. It is announced

STANTON COLLEGE GROUP OF WINNERS OF HI-Y BIBLE STUDY CONTEST

that in a contest between Stanton School and Richmond City High School, which enrolls eight hundred pupils, our Stanton representatives exercised the gifts of speech in such a skillful and persuasive manner that they won the prizes in both declamation and oration. These champions deserve the hearty congratulations of the entire United Presbyterian Church.

In addition to the school building, Stanton has well-constructed dormitories for boys and girls, a dairy barn, a president's home, and a fine new church building. The town, like Jerusalem, has mountains round about it, and is beautifully located.

Of rather modest dimensions is our plant at Hill Top, Arkansas. Resources for construction work have been quite limited, yet the records tell of a pine chapel, a boys' dormitory, a teachers' home, a minister's home, and a two-room schoolhouse.

Our Mountaineer Work at Frenchburg and Ezel, Kentucky, is under the direction of the Women's General Missionary Society, and will be referred to in a later chapter.

Dr. Hutchison has well described our Mountaineer Work as "an all-around uplift enterprise, including missionary, evangelistic, education—not only in book learning but in domestic science, manual training, and agriculture." The aim is to minister adequately to the physical, intellectual, moral and spiritual welfare of those entrusted to our care, to teach the young people of the mountains the principles of

economy, thrift, industry, integrity, and to fit them for wholesome, earnest, fruitful, Christian living. If our Church and other churches of Christ will stick tenaciously and with loving devotion to their task in the southern mountains, the ultimate results will be grander and nobler than our imaginations have power to conceive. Here is a truly great people, possessed of good blood, fine hereditary traits and instincts, rugged physical equipment, strong innate moral convictions, constitutionally religious, but geographically isolated, intellectually imprisoned, morally handicapped, and weakened by spiritual famine. What will it mean to the life of our country and to the life of the world when this virile people, this mingled breed of Scotch-Irish, English, Huguenot and German, shall have had the scales lifted from their eyes and the shackles stricken from their limbs, and with unimpaired vision and with joyous freedom of hand and brain and heart shall devote their splendid energies to the welfare of native land and to the progress of the Kingdom of God on earth?

Work Among Foreigners

Immigration

When, some thirty years ago, Josiah Strong wrote his remarkable book, "Our Country," he listed immigration among the "Perils" that threatened our national life. In his chapter on "Immigration" he said, "During the last ten years we have suffered

a peaceful invasion by an army more than four times as vast as the estimated number of Goths and Vandals that swept over Southern Europe and overwhelmed Rome." Many indeed have been the warning utterances regarding the influx of foreigners to our land. Prophecies of disaster have not been few.

It must be freely admitted that America owes much to foreigners, from the days of the Puritan and the Cavalier down to the present time. Some one has facetiously remarked that "the only original American is the Indian; and he is disfranchised."

When the French line wavered and broke into retreat on the Plains of Abraham, it was decided that the American continent, particularly the territory included in what is now Canada and the United States, should be dominated by English-speaking people. By the grace of God we must preserve our heritage of language, institutions and ideals. Whoever may come to our shores we must insist, in a manner that cannot be misunderstood, that the type of character and life that is distinctively American, in the highest and best sense, shall be preserved.

Few persons will question the assertion that considerable strain has been put upon our national institutions and standards by immigration, especially during the past forty years. There have come to dwell in our land millions of people whose historical traditions, political ideas, social customs and religious training have been quite different from our

own. During the last two decades immigration has been predominantly from eastern and southern Europe. Figures covering the period from 1899 to 1923 are as follows:[1]

Eastern-Southern Group	Italy (including Sicily and Sardinia)	3,642,208
	Austria and Hungary	3,256,387
	Russia	2,711,324
	Greece	393,116
	Poland	155,075
	Turkey	146,812
	Roumania	122,435
	Czecho-Slovakia	70,691
	Bulgaria	63,247
	Serbs, Croats and Slovenes	37,652
	Total	10,598,947
Northern Group	Great Britain	1,622,772
	Germany	594,437
	Sweden	409,766
	Norway	297,640
	Denmark	126,376
	Total	3,050,991

The peoples of the Northern European group are manifestly much more closely related to us by the ties of blood, politics, education and religion than are those of the Eastern-Southern group. Yet during the twenty-four year period, immigrants from

1. Article on "Immigration," Nelson's Encyclopedia.

the Eastern-Southern group outnumbered those from the Northern Group by 7,547,956.

During the same period, Asiatic immigration totaled 516,046. The grand total, from all parts of the world, was 16,929,187.

Immigration reached its climax in 1907 with a record of 1,285,349. In 1913 the number was 1,197,892, and in 1914, the year of the breaking out of the World War, 1,218,480. The war greatly reduced the incoming tide, 1918 being the low-record year with 110,618.

CONGESTED QUARTERS IN A LARGE CITY

REV. JOSEPH ZAIDAN

REV. T. E. ZUCCHI

REV. G. PICCOLO

MISS KATE GLADDEN

REV. V. NAPOLI

REV. BENJAMINO RE

GROUP OF ALIEN WORKERS

Restriction of Immigration

Since 1917 there has been a decided tendency on the part of Congress to restrict immigration. The Immigration Restriction Act of 1921 limited the number of aliens admitted "to three per cent of the number of foreign born persons of such nationality resident in the United States, as determined by the Federal Census of 1910." The law of 1924 is still more drastic, providing for two instead of three per cent, and adopting as a quota base the Census of 1890. This means two significant things: first, a large reduction in the total number of immigrants per year; and second, a very considerable increase of the Northern European group quota over that of the Eastern-Southern group.

It is evident that American sentiment is overwhelmingly in favor of the main features of the new

policy. It sometimes happens that an indiscreet individual eats more food than his system is capable of taking care of properly. If he persists in doing so, the inevitable result will be physical degeneration. As regards immigration, it is time for us to grant admission wisely and very moderately and to promote, in every possible way, the process of assimilation. The United Presbyterian Church is endeavoring to do its share of the work of ministering in Christ's name to the strangers among us.

Our Work

Our Board of Home Missions has eighteen missions for foreigners under its care. Twelve of these are for Italians, one for Syrians, one for French, one for Slovaks and three for mixed nationalities. These are in the following presbyteries: Allegheny, Boston, Cleveland, Hudson, Kiskiminetas, Los Angeles, Mercer, Monongahela, New York, Oregon, Westmoreland and Xenia.

Our mission in Parnassus reports seven nationalities in attendance: Syrians, Italians, Russians, Armenians, Polish, Spanish, and Lithanian. About the same variety is evident in the Twelfth Church Mission, North Side, Pittsburgh. There are said to be nineteen nationalities, a veritable congress of nations, represented at the mission at Sharon, Pa. In addition to regular religious services, a commendable amount of social welfare work is carried on in these missions, such as week-night classes, boys' and girls' clubs, mothers' meetings, sewing circles, kindergartens, story hours. Bibles and Testaments, in various

ITALIAN CHURCH BUILDING, EAST PROVIDENCE, R. I.
Erected by Departments of Home Mission and Church Erection

languages, are provided and there are many encouraging reports of the diligent study of the Scriptures. The work among foreigners presents some difficulties which can be overcome only through divine grace manifested in the lives of consecrated servants of the Lord. Mission work in America as well as in Abyssinia requires the perseverance of the saints.

Our Board of Home Missions has declared: "We believe that America cannot exist and prosper with various groups of nationalities here and there maintaining their old country language and customs."

This is in harmony with Josiah Strong's vigorous pronouncement: "If our noble domain were tenfold larger than it is, it would still be too small to embrace with safety to our national future little Germanys here, little Scandanavias there, and little Irelands yonder." Our Board has adopted the following: "that American-born workers be employed in every mission work of our Board among foreign people in this country; that where a missionary qualified to speak the language of the people served is employed, he should also be qualified to preach and teach in the English language." This, we are assured, is in accord with common sense, genuine patriotism and the highest interests of a virile Protestant Christianity in America.

The vital importance of work among foreigners can hardly receive too large an emphasis. These who have made their home among us will prove either a hindrance or a help, a curse or a blessing. It is simply a question of how we are going to deal with them. Shall we prove ourselves real brothers to them? Shall we help them to understand America and to appreciate her spirit and ideals? Shall we, without any airs of superiority or patronizing attitudes, labor with them in real comradeship for the realization of better things for us all? Shall we, after the manner of the Christ, express the beauty and the power of friendship? If we do our Christian duty toward the foreigner, the foreigner will contribute worthily to the life and growth of our country.

The Mormons

The Mormon Church is founded on the purported revelations of a prophet who possessed the not uncommon name of Smith. In 1830 this interesting individual published a book which he claimed was a translation of a golden-leafed volume (the leaves eight by six inches) unearthed by him from a hill near Manchester, N. Y. This is the bible of the so-called "Latter Day Saints."

According to that very valuable publication, the "Year Book of the Churches," the membership of the Latter Day Saints in America in 1923 was 616,417. This represents a gain over the preceding year of two per cent, which is two and seventh tenths per cent less than that of the Presbyterian Church, U. S. A., and one and five tenths per cent less than that of the Southern Baptist Church. The Mormons are persistent missionaries and skillful propagandists, but manifestly they are not destined "to take the country." However, diligent and earnest efforts should be made to combat their heresy and to win them to membership in the true church of Jesus Christ.

Utah Gospel Mission

For the purpose of missionary work among the Mormons there was established about thirty years ago the "Utah Gospel Mission." Since 1904 our church has been helping to support this enterprise. For a number of years our annual appropriation to the work has been $700.00. Formerly the mission-

aries traveled through the needy places of Utah and Idaho in wagons drawn by horses. At present they make use of motor cars. They sell and give away copies of the Scriptures, distribute tracts and other Gospel literature, conduct Gospel services wherever possible, and by personal contacts strive to win the people to a knowledge of Christ and an acceptance of Him as Saviour. The expenses of the missionaries are paid, but after the manner of Mormon missionaries, they serve without salary.

In the Presbyteries

Our "Home Missions"

The report of the Board of Home Missions for 1924 shows that during the fiscal year two hundred and ten stations in fifty-two presbyteries were under the care of the Board and participated in its funds. Their total membership was 19,787. Their contributions amounted to $41,874 for missions and $150,237 for local expenses, a total of $192,111. The Board encourages its mission stations to become self-supporting as soon as possible. The close of the year saw sixteen congregations enter the independent class. The increase in membership in our mission churches by profession of faith was 1,518 and by certificate 1,015, a total of 2,533. After deduction of losses the net gain was 1,276, or six and five tenths per cent.

The work in the presbyteries lacks certain elements, suggestive of the romantic and the dramatic,

associated with missionary service among the Freedmen, the Mountaineers, the Foreigners, and the Mormons. But it involves that everyday, substantial, self-sacrificing, heroic labor from which the United Presbyterian Church in America has developed, and it has produced those resources, financial, educational, moral and spiritual which have made possible our splendid enterprises in lands across the seas. The toils and the sacrifices of our home missionaries should be remembered with tender gratitude when we think of India, Egypt, the Sudan, and Abyssinia.

Missionary Heroism

Most of us need to ask God's forgiveness for our stupid forgetfulness of the home missionary and our inexcusable lack of appreciation of the invaluable service he has rendered to his native land and to the Kingdom of the Lord. He has not shunned the hard places and he has been patiently content with obscurity. Seldom has he been invited to step out into the limelight. His ears are not accustomed to the noise of applause. He would have the surprise of his life if we were to give him a public reception and present him with flowers. He has regarded duty as a sacred thing. He has fought valiantly the foes of Christ and country. With the courage born of true idealism, he has labored on, willing to suffer under the handicap of a starvation salary and to taste the bitterness of a humiliating poverty for the sake of the cause that is dear to the Saviour's heart. His is the gift of life itself. Some day the Church

will canonize him and the Republic will acknowledge that it owes him a debt which it can never repay.

We United Presbyterians need to get thoroughly wide awake to the prime necessity of an ample support of Home Missions. There are tragical words in the last Report of our Home Board. They tell of "scores of new fields ripe unto the harvest and many good men available; but the lack of funds prevents the church from taking advantage of those opportunities." We read of "the prevailing financial stringency," of the necessity of "a vigorous retrenchment in our Mountain Work." We are informed that the Department of Church Erection "has only granted about forty per cent of the amount asked for during the last three years;" that its unpaid grants total $331,381.00. We read concerning the Work among Negroes, "It is most earnestly hoped that the receipts through the regular channels will be larger this coming year that the necessity of large curtailment of the work may not be necessary at the end of the year. Otherwise, we can see no way out."

The Home Mission Challenge

As this book goes to press, our Board of Home Missions is burdened with a debt. It requires no acute powers of perception to see that crippled Home Missions mean a crippled church at home and abroad. How can our philanthropic, educational and evangelistic institutions and activities in foreign fields be amply maintained by a weakened and discouraged

CHURCH IN CITY
One of our many Home Mission and Church Extension products

church in the homeland? Austin Phelps used to say, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions, for the sake of Canton, China." There is no blinking the fact that we are facing a critical situation, one that challenges us to think energetically, to pray fervently, and to act courageously. Our Church enterprise is one, though expressing itself in and through various departments of service. We want all the departments to function effectively and harmoniously. The problems of proportion and adjustment are delicate ones and require generous measures of grace for their proper settlement. It is no easy task that is allotted to any

committee or council on appropriations, charged with the responsibility of saying how much shall be distributed to this, how much to that field of endeavor. We must not allow any division of our work to suffer, for if we do, it will surely affect the whole. We need a breadth of vision capable of taking in the entire field, and a sympathy that is above prejudice or partiality.

We refuse to be discouraged over present difficulties. We are constitutionally optimistic. We are confident that the old church, by the help of the Lord, will go forward. But the way to the front is not an easy one, and victory can be achieved only through sacrifice.

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry."[1]

Questions and Topics for Discussion on Chapter III

1. Trace America's expansion from the thirteen original colonies.
2. Trace the Western march of the pioneer and missionary.
3. What of the place of the Scotch-Irish in making American history?
4. Relate the story of Rev. John Cuthbertson as an example of the hardships of missionary pioneering.
5. To what sections of the country had the constituent

1. John Oxenham, "A New Earth."

churches spread before the Union in 1858?

6. What was the membership of the newly formed United Presbyterian Church in 1858?

7. Compare this with 1924.

8. Tell of the work of Rev. Joseph G. McKee as representing the beginning of our Church's work for Negroes.

9. Summarize the story of the half century history of Knoxville College.

10. Name and locate the fourteen mission stations of our Church among the colored people.

11. Discuss the "Negro Problem" as it relates to Race prejudice, progress of the Negro, and efforts for a better interracial feeling.

12. What alone will solve this "problem"?

13. What is the prevailing stock of our Southern Mountaineers?

14. Classify them in the three groups as given by Dr. Wilson.

15. Name historic Mountaineers and the part the Mountaineers had in the American Revolution.

16. Describe the United Presbyterian Missions—their location, scope of work and results.

17. Immigration—its peril and contribution to America and legal restriction.

18. Tell of the work we are doing among the Foreign people in our land.

19. What work do we do among the Mormons?

20. Summarize our "Home Mission" statistics for 1924.

21. Give an appreciation of the work of the Home Missionary, and the challenge of Home Missions today.

PLEASANT GROVE CHAPEL, YOUNGSTOWN, O., 1921

PLEASANT GROVE CHURCH, YOUNGSTOWN, O., 1925
Membership 450

OUR HOME MISSION WORK
CONTINUING THE STORY
OF PROGRESS

"The woman singeth at her spinning-wheel
A pleasant chant, ballad or barcarolle;
She thinketh of her song, upon the whole,
Far more than of the flax; and yet the reel
Is full, and artfully her fingers feel,
With quick adjustment, provident control,
The lines, too subtly twisted to unroll,
Out to a perfect thread. I hence appeal
To the dear Christian church, that we may do
Our Father's business in these temples mirk,
Thus swift and steadfast; thus intent and strong
While, thus apart from toil, our souls pursue
Some high, calm, spheric tune, and prove our work
The better for the sweetness of our song."

—*Elizabeth Barret Browning, "Work and Contemplation"*

Chapter IV

OUR HOME MISSION WORK— CONTINUING THE STORY OF PROGRESS THE BUILDING OF CHURCHES

DOUBTLESS many have wondered how the Secretary of a Board of Church Erection could wax eloquent over the subject which he is expected to elucidate before Synods and General Assemblies. Is it possible that flashing eye-glances, sweeping, forceful gestures and impassioned utterances shall characterize the discussion of such prosaic themes as corner lots, loans, mortgages and construction work? Yet there is no part of our Missionary enterprise more vitally important than that which is entrusted to the Department of Church Erection.

Dr. A. G. Wallace.

What was known for many years as our Board of Church Extension is now a department of the Board of Home Missions. Associated with this particular organization are memories of a man of striking figure and fine personality, Dr. A. G. Wallace. He did a noble piece of work and won the reverence and affection of the church.

The present Secretary, Dr. J. C. Kistler, says, "While our work may lack the element of human interest which obtains in the work of some of our other boards, yet the fact remains that it is essential

and vital. Among the congregations aided are some of the very strongest in the denomination, and it is well within the bounds of truth to say that many of these congregations could not have been organized, and their work carried on, had it not been for the aid received from this Board."

History

The Board of Church Extension began doing business soon after the union of 1858. It was not incorporated, however, until 1871. It was merged with the Board of Home Missions by action of the Assembly of 1923.

A Typical Beginning of a Church

A number of persons, let us say, of the United Presbyterian faith, in a given locality, form the purpose of founding and organizing a church. At first, in all probability, they meet in some private home, as did the Christians of the Apostolic age. They hold religious services, realizing the Master's precious promise that He will meet with the few, even where two or three are gathered in His name. Later, with increase of numbers, they remove the "To let" sign from an empty store-room, or rent a hall of modest proportions, secure an asthmatic organ or a piano of uncertain age, annex a shaky apology for a pulpit and some forlorn looking chairs, and, with a donation of song-books and Bibles from Dr. E. M. Milligan and his associates at 209 Ninth Street, Pittsburgh, they begin business in dead earnest. These real pioneers organize a Sabbath School and lay the foundations of a church which, in days to come, may spiritually dominate a community and

send forth blessings to the very ends of the earth. But when the store-room stage of development is nearing its close, our worthy group of United Presbyterians seek the acquaintance and assistance of the Department of Church Erection. They find a sympathetic response and, with the aid of a donation or loan, they purchase a corner lot in a favorable locality and dream of the day when they shall worship their Lord in a temple of beauty and majesty. There are labors and struggles and character-developing sacrifices in stores for these chosen ones. The time comes when the actual building process is begun. In the midst of the tribulations they probably turn

WASHTUCNA, WASH.
A typical Home Mission Country Church

again for help to the Department of Church Erection, and by its aid are enabled to pass safely through the critical period. Such, in substance, is the early history of many a United Presbyterian church that, today, rejoices in its strength and that helps to support in generous measure the great world-wide work of the Kingdom of God.

How Church Erection Helps

Ponder the following statement from the Secretary: "Since the Board began its work it has granted aid to congregations in the amount of $3,151,056.00. This sum represented seventeen hundred different grants. Just about two-thirds of the congregations of the denomination have received aid from this Board. Its benefactions have been distributed to churches from the Atlantic to the Pacific, and from the Dakotas to the Gulf." Surely the Secretary is justified in describing his Department as "one of the great missionary agencies of the church."

Increasing Demands

At the present time the applications for aid are far in excess of the Department's ability to grant. On account of changed financial conditions the askings today are greatly increased over those of five years ago. Then it was the exception for a congregation to apply for more than $5,000.00. Now there are frequent applications for sums ranging from $10,000.00 to $25,000.00 and more. We are told of one ambitious company of United Presbyterians who asked for aid amounting to $150,000.00. The price of labor and of building supplies has been

vastly increased. By far the greater part of our mission work today is being undertaken in cities. A corner lot in the average American city, large enough for practical church purposes, cannot be purchased for $5,000.00, and, in many cases, $10,000.00 or $15,000.00 are not sufficient. Formerly we built in some of our cities small frame chapels on comparatively small lots. Some of them are still standing, in their diminutive frailty, and are being utilized, but when we look at them they give us that unpleasant feeling that is described as a sinking of the heart. Mission work, in a promising field, in a great city, requires the outlay of many thousands of

INDIANA HARBOR, IND.

A Home Board and Church Extension product. Has become self supporting.

dollars. We have in mind an exceptionally prosperous mission[1] which was founded about three years ago. In this case the lot, one hundred and forty feet in length and one hundred in width, cost approximately $17,500.00. The first unit, the chapel, with a seating capacity of five hundred, has been erected. The estimated cost of the entire plant when completed, exclusive of the price of the lot, is $150,000.00. To be sure, not many fields require such a large investment. But this particular instance is suggestive of the new day when church enterprises must be undertaken on a much advanced scale and with greatly increased capital. The Department of Church Erection is facing a problem which many persons would feel justified in describing as a heartbreaking one. Opportunities for new work in fields of the most productive type are being offered, but the very limited resources of the Department make it impossible to accept them. In the last Annual Report it is declared, "Since January, 1920, we have received applications for aid in the amount of $2,506,018.00. During the same period we have made grants totaling $1,099,086.00." This, it should be kept in mind, is during the New World Movement period, yet the difference between applications and grants is $1,406,932.00. And the unpaid grants, so the Report announces, amount to $331,381.00.

1. West Washington, Los Angeles.

How are we to meet such a situation? How are we to finance adequately our program of church building? Certainly the following statement from the annual Report is both modest and reasonable:

"If we were to make a comparison between the work which the various Boards of the church were doing ten years ago and what they are doing today, it would be very evident that the cost of doing the work which has been allotted to the Department of Church Erection has increased in much larger proportion than it has in any other Department or Board. Since this is true, it would seem that the Assembly should take under advisement ways and means by which the regular income of this Department could be increased."

What was said in the closing part of the preceding chapter concerning the critical situation in our Home Missionary work receives a large addition of emphasis when we consider the crying needs of the Church Erection Department. Who is sufficient for these things but God alone? If ever in our history we had need to pray with all the power of contrite, earnest, devoted hearts, it is now. Human wisdom cannot see the way out. God must lead.

Concerning Education

In that very interesting book, "Leavening the Nation," Dr. Joseph B. Clark says, "In the entire range of agencies that have co-operated with home

Home Missions and Education

missions, and among its most legitimate fruits, Christian education stands in the front rank. Eighteen years after the first prehistoric home missionaries landed at Plymouth and set up their church, Harvard College became a necessity. Yale, Dartmouth, Princeton, Brown, Amherst, Williams, Bowdoin, Middlebury, Holyoke, are all children of the Church and had their birth in a religious movement." Dr. Clark gives a long list of colleges known as "Congregational," among them Marietta, Illinois, Beloit, Oberlin, Iowa, Knox, Western Reserve, Pomona, all of them the direct results of Home Missionary enterprise. He says that the same fact is illustrated in the history of Methodist, Presbyterian, Baptist, Episcopalian and other denominational educational institutions, and adds: "By home missionaries they were conceived. Home missionaries consecrated them with prayers. Home missionaries divided with them their scanty salaries. Home missionaries have been their presidents, professors, and trustees, and home missionary churches have supplied them with money and with students."

It is well within the bounds of truth to say that Westminster, Monmouth, Muskingum, Tarkio and Sterling Colleges are the fruits of United Presbyterian Home Missions, founded and maintained by home missionary devotion.

The United Presbyterian Church, from its beginnings, has been vitally interested in education. It believes in giving to its sons and daughters the best

and most wholesome intellectual training available. But it insists that education shall be spiritualized and that its chief aim shall be to produce men and women whose lives shall harmonize with the life of Jesus Christ.

Secularizing Education

In our country, at the present time, we are suffering from what has aptly been termed "the secularization of education."[1] This is the condition that prevails very largely, from the kindergarten to the university. The result is that multitudes of American boys and girls, young men and young women, are being intellectually developed, with sound morals and genuine religion left out of the reckoning. The situation presents vast possibilities of disaster to the life of the nation, and constitutes what is, in some respects, the most serious problem that confronts us today. Our church must contribute to the solution of the problem by hearty, unstinted support of its educational institutions, and by uncomprising loyalty to the purest and noblest of educational ideals.

Need of the Christian College

That the church college has a distinct and important function to fulfil is beyond question. We rejoice in all that is good and helpful in our state institutions. We would utter nothing unkind or ungenerous concerning them. But the fact remains that, as a general rule, they are woefully deficient in the matter of imparting religious truth to their students. Unless numerous reports and testimonies

1. "The Teaching Work of the Church," by the Committee on the War and the Religious Outlook.

are misleading, many of their professors are serenely unconcerned with affairs spiritual, while a considerable number give utterance to sentiments that are practically atheistic. There is no doubt that the faith of many young people reared in Christian homes is seriously impaired, and in some cases completely undermined, through the influence of godless teachers. At the best, state institutions are neglectful of the spiritual interests of their students. President W. O. Thompson, of Ohio State University, said, "I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

Not in any narrow, sectarian spirit, not in the pharisaic mood, but with intense conviction of mind and heart, do we plead for generous and persistent support of our denominational colleges. Their educational standards are high, and we can trust them with the spiritual welfare of our children. Ask any of the men who, in recent years, as representatives of our denominational Evangelistic Committee, have conducted special meetings in our colleges, and have personally interviewed hundreds of the students, and they will tell you that a spiritual atmosphere per-

vades these institutions, and that the entire educational scheme relates itself to the great fundamental aim of loyalty to Jesus Christ and to the supreme ideals of life which he reveals.

Our Colleges

In his famous speech before the United States Supreme Court in the case of "Dartmouth College versus Woodward—On the Obligation of Contracts," Daniel Webster said, "I know Dartmouth is a small college, but there are those who love it." Our United Presbyterian colleges are not classed among the large ones of the land, but we love them, not only because they are our own, but because of their splendid service. Some of us are indebted to them for our life training, and our feeling toward them has in it something of the tender affection of children for their mothers. With the conviction that they are worthy of particular attention in a volume of this nature, we communicated with their presidents, asking for statements relative to history, growth, resources and needs. The replies are so comprehensive, so informing, and so interesting that we are taking the liberty to present them practically in full.

Westminster

Westminster College was founded in 1852. At the beginning it had a $10,000.00 plant, but no endowment.

The present endowment is $630,000.00. The present attendance of collegiate students is three hundred and seventy.

WESTMINSTER COLLEGE, OLD MAIN BUILDING, SCIENCE HALL
PRESIDENT W. CHARLES WALLACE, D. D.

Plans for the future include a campaign for the raising of a substantial sum of money to complete a ten-year development program, which is now but five years under way. The most imperative need of Westminster at the present time is a dormitory for men students and an administration building providing for enlarged chapel seating.

The educational ideals toward which Westminster is organized at the present time are scholarship and character. The endeavor is constantly to furnish a real academic education in an atmosphere of genuine religion. The greatest discouragement encountered by Westminster is the diversion of United Presbyterian young people into insti-

tutions other than our own by parents who seem to value efficiency in education above proficiency in religious experience. I am quite aware of the imperfections of United Presbyterian colleges but I am interested to discover how much of it may be due to the fact cited above.—*Dr. W. Chas. Wallace.*

Monmouth

Monmouth College was founded in 1856. It was opened September of that year with a faculty composed of three members, Dr. David A. Wallace, President; Rev. Marion Morrison, Professor of Mathematics and Natural Sciences, and Rev. J. R. Brown, Professor of Ancient Languages. During the sixty-nine years of her history, Monmouth has had four presidents: Dr. David A. Wallace, 1856-1878; Dr. J. B. McMichael, 1878-1897; Dr. S. R. Lyons, 1898-1901; Dr. Thomas Hanna McMichael, 1903 to the present time.

The first building was finished in 1856, a brick structure forty by eighty feet and two stories in height. The present plant consists of a twenty-five acre campus with eleven buildings. The present worth of the plant is something over $750,000.00.

The first gift to the endowment was made in 1862, an Iowa tract of land donated by W. P. Pressley and for which was received a little less than $5,000.00. Slowly through the years the endowment has been growing until it stands today at a little more than one million dollars.

Monmouth has graduated 2009 young men and women. Of this number 1548 are still living. She has registered this year, 1924-1925, 430 students in the four college classes and 240 in the Conservatory of Music.

Monmouth has always been noted for her high ideals and standards in the matter of scholarship. Her credits pass current in all educational markets. She is a member of the Association of American Colleges and of the North Central Association of Secondary Schools and Colleges.

MONMOUTH COLLEGE, WALLACE HALL. PRESIDENT T. H. McMICHAEL, D. D.

She has also received recognition from the Association of American Universities and has been placed upon this association's list of high class colleges.

While her endowment has been growing, it has not been growing fast enough to give the institution an adequate support. With increasing demands upon her, it is necessary that to keep pace with these demands provision must be made for an increased income. Twice Monmouth has received recognition by the General Education Board (Rockefeller). In 1914 she was granted $60,000.00 from this Board on condition that she raise $230,000.00 additional. Again in 1919 she was granted $70,000.00 on condition that she raise $130,000.00 additional.

Monmouth throughout her history has recognized that she is the servant of the church which has established her. In all her development therefore, she has kept before her continually the Christian ideals which were present with her founders at the time of her establishment.—*Dr. T. H. McMichael.*

Some facts concerning Muskingum College.

1. Founding: The College was founded as an independent institution in 1837. By action of the Board of Trustees of the College and of the Synod of Ohio in 1888, the College came under the control of the Synod of Ohio of the United Presbyterian Church, and since that time has been one of the educational institutions of our denomination.

Muskingum

2. Finances: In 1888 the College plant consisted of one and one-third acres as a campus and one building. The endowment in 1888 amounted to $30,000.00. The endowment in 1905 was $38,800.00; in 1925 it is $382,-424.00. The property value in 1905 was $31,500.00; in 1925 it is $937,444.00. The campus now comprises one hundred and two acres.

3. Students Enrolled: In 1888 the student enrollment in the four college classes was Seniors five, Juniors four, Sophomores twelve, Freshmen fourteen, a total of thirty-five. In the fall of 1904 the enrollment in the four college classes was ninety-six. In the fall of 1924 it was eight hundred. The total enrollment for this college year in all departments, College, Academy, Conservatory, and Summer School is over twenty-one hundred different students.

4. Needs: Our immediate needs are $1,000,000.00 additional endowment and three new buildings—library and science buildings, to maintain our standing and meet the requirements of the North Central Association of Colleges and Secondary Schools.

5. Plans: Our plans are with reference to meeting these needs by the year 1927.

6. Value to the Denomination: A glance at the catalogues of our two Seminaries will indicate the contribution of Muskingum College to the ministry of the Church at this time. Thirty graduates of Muskingum are in the

MUSKINGUM COLLEGE
PRESIDENT J. KNOX MONTGOMERY, D. D.

Seminaries of Pittsburgh and Xenia this year, while six are in the Seminaries of other denominations. During the past twenty years one hundred and twelve Muskingum men and women have gone to foreign fields as missionaries and missionary teachers. Fifty young men, now in college, are preparing for the ministry and nearly as many young men and women have the mission field in view. The contribution of the denominational college to the efficient working force of the Church at home cannot be overestimated. Experience proves that, if the Church at home and abroad is to have efficient leadership, this leadership must be trained in our own denominational colleges.

7. Ideals: Our educational ideal is distinctly spiritual. Muskingum College is being fostered primarily with this end in view, that Christian character may be developed and trained for efficient Christian service. With reference to the realization of this ideal, we are content with nothing less than the best.—*Dr. J. Knox Montgomery.*

Tarkio

Tarkio College was founded in 1883. It ran on its own funds for one year. It was then transferred to the control of the College Springs Presbytery with the agreement that Tarkio and vicinity would provide an endowment of $20,000.00, which the United Presbyterian Church was to augment by $10,000.00 not later than June 1, 1887. The agreement was fulfilled by both parties.

TARKIO COLLEGE. PRESIDENT J. A. THOMPSON, D. D.

The endowment at last report, June, 1924, aggregated $489,572.41. The number of collegiate students registered for this year is one hundred and eighty-six.

The College is just finishing a gymnasium, complete and up-to-date. It has been erected and furnished out of New World Movement money. It has also added to its campus during the past year twenty-nine acres.

Tarkio College needs more endowment. Although it has placed a larger proportion of the money coming in from the New World Movement in endowment than any of the other church colleges, it is still behind for present needs about $200,000.00. In addition it should add to its salaries. Two thousand dollars for a man with a family in a college town is an inadequate salary.

Sixty-two of Tarkio's men graduates are in the ministry of some orthodox church. Four additional are pursuing a theological course. Thirty-one of its graduates are in the foreign field or at home on furlough. This list includes the wives of foreign missionaries. Twenty-four alumni are in home mission work. This list also includes the wives of home missionaries.

Ten graduates are teaching in Christian colleges. Two of the five teachers of Bible in the United Presbyterian colleges are graduates of Tarkio College.

By way of buildings, the College needs a library building, a science building and a dormitory. It also needs a central heating plant sufficient to heat the entire plant.

Tarkio College needs reviving. It needs more love for Christ and more consecration on the part of teachers and students.—*Dr. J. A. Thompson.*

Sterling

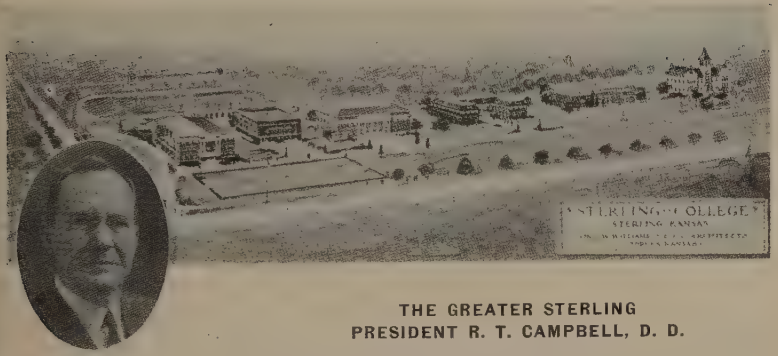
Sterling College was founded in 1887. The Sterling Land and Investment Company presented the College with ten acres of ground, and what is now Cooper Hall Building, on condition that the Synod of Kansas would establish a United Presbyterian college and raise a $25,000.00 endowment. Two teachers were employed and seven students assembled for the first day.

The present productive endowment is $181,700.00. The attendance at present is three hundred and twenty-six students, with an attendance at the Summer School of ninety-one.

Sterling College is planning to erect a Girls' Dormitory this summer at a cost of $75,000.00. Plans and specifications are under way. We hope to have the building completed by September 1st.

The Faculty were obliged to ask the Board to limit the enrollment from now on to three hundred students, until such a time as we can have an enlarged Faculty and more rooms.

The standardization requirements which have been set by the North Central Association make it imperative that the colleges meet the following requirements: first, an endowment of $500,000.00; second, a faculty with Master degrees, and on salaries not less than $2,500.00; third, library and laboratory equipment with appropriations each year equal to $5.00 per student.



THE GREATER STERLING
PRESIDENT R. T. CAMPBELL, D. D.

It seems to me very evident that unless the Church gets behind our colleges, her growth and efficiency are going to be seriously crippled in a few years.

Our discouragement is the fact that our colleges are not standardized and consequently we are getting only a fraction of the young men and young women who are going to college from our United Presbyterian homes. Our colleges must be alongside of the other church colleges.

One encouraging feature is the consecration and desire for Christian service manifested by the students who are enrolled. Another encouraging feature is the united program the colleges are planning to put on at the expiration of the New World Movement campaign. We believe this will unify the interest in our educational work.

We need additional professors in Bible, in English, and in the Department of Physical Science.—*Dr. R. T. Campbell.*

More Adequate Support

A perusal of the above statements makes it very clear that our colleges need much more adequate support from the church. Considering the difficulties they have encountered, and the handicaps under which they have labored, they have made remark-

able progress, and the value of their service to the church no man can measure. The financial struggle has been incessant through all the years. It has required grit unfailing and grace abundant to run our colleges. The men at the head of these institutions have refused to be discouraged, and by the help of the Lord they have succeeded. Our colleges have provided the trained leadership of the church, skilled laborers in home and foreign fields. If higher standards are to be attained, and larger accomplishments realized—and these seem to be absolutely necessary to the development of our church life and the increase of its capacity for service—then these institutions of ours simply must be furnished with the resources that they need.

The principle of loyalty would seem to require that our young people who are seeking higher education should attend, if at all possible, our own colleges. From the Report of our Board of Education for 1924 we learn that "there are approximately nineteen hundred of our young people attending college. Our colleges report the names of nine hundred and twenty-five United Presbyterian students in attendance. This would leave nine hundred and seventy-five who are attending other church colleges or secular institutions." In quite a number of cases, distance and financial considerations are undoubtedly determining factors in the situation. But have we not the right to expect that a substantial majority of our young men and young

women shall be found in institutions that bear our own denominational name?

Encourage Our Youth to Go to Our Colleges

All possible encouragement to secure a college education should be given our young people by parents and pastors. No considerations of a narrow or selfish order should be allowed to stand in the way that youthful feet may tread to the coveted heights. If costly sacrifices must be made, count not the cost. In the midst of a multitude of pressing duties, pastors are in danger of forgetting the exceedingly important one of keeping the subject of education before the young people of their congregations. By kindly suggestion, by timely encouragement and counsel, ministers of the Gospel may do much to advance the good cause. Earnest, forceful presentation now and then from the pulpit is certainly in order. It would be interesting to know how many sermons are preached in United Presbyterian churches, in the course of a year, with Christian Education as their theme.

Value of an Education

A word to the young people of our church. An informed and disciplined mind is to be preferred to a swollen bank-account. It is far better to be rich in knowledge than to possess fine houses and broad acres. Says Francis Bacon, "No pleasure is comparable to the standing upon the vantage ground of truth."[1] Sir John Lubbock, in his famous book, rightly includes education among "The Pleasures of

1. Essay, "Of Truth."

Life." Its value no one may compute. It is worth the price of slavish toil. Stop at no sacrifices that will open up the way to the throne of learning. But ever keep in mind that the supreme aim of education is to become fitted to serve, with highest possible efficiency, the Master of life.

Our Theological Seminaries

We have two excellent institutions for the training of young men for the Gospel ministry. Their standards are high, their course of study inclusive of all that is essential to preparation for preaching, and their faculties are composed of men of devotion and efficiency.

Xenia

Xenia Seminary has an exceptionally interesting history. It was founded in 1794 by the Associate Presbyterian Church. It enjoys the distinction of being the oldest theological seminary west of the Allegheny Mountains and the second oldest in America.[1] It was originally established at Service, Pa., in Beaver County. The building was a two-story log house. The lower story consisted of a lecture-room and a library, the latter containing eight hundred volumes. The upper story served as a dormitory for a very limited number of students. The institution boasted of one lone theological professor, Rev. John Anderson, D. D. He was a man

1. The oldest is the Seminary of the Reformed Church in America, located at New Brunswick, New Jersey. It was founded in 1784.

of scholarly attainments and of saintly character. One of his students, Dr. Thomas Beveridge, says of him, "Few, if any, in modern times have lived so near heaven as this venerable man. A large portion of his time, both evening and morning, he spent in secret prayer, in reading the Scriptures, and in spiritual conversation." For twenty-five years Dr. Anderson rendered faithful service. It is said that probably not more than ten students were in attendance, at any one time, at the seminary.

The year 1821 saw the removal of the seminary to Canonsburg, Pa. Not until 1835 was the institution strengthened by the addition of a second professorship. In 1855 occurred the removal of the seminary to Xenia, Ohio, where it remained until 1921, when it was transferred to St. Louis, Mo., its present location.

Pittsburgh

The Pittsburgh Seminary dates from 1825, and is therefore completing this year a century of service. It was established by the Associate Reformed Presbyterian Church. Dr. Joseph Kerr was the first professor, and his salary was the munificent sum of $200.00 per year. After Dr. Kerr's death in 1829 Rev. Mungo Dick served as temporary professor until 1831, when Dr. John T. Pressly was elected as head of the seminary. This able and devoted servant of God labored in this capacity for a period of thirty-eight years, much of that time carrying the entire burden of instruction. The first building, known as Hanna Hall, was erected

through the liberality of Thomas Hanna, an elder in the First Associate Reformed Presbyterian Church, Allegheny. The present fine building was erected in 1898-1899. The seminary has a library of fifteen thousand volumes.

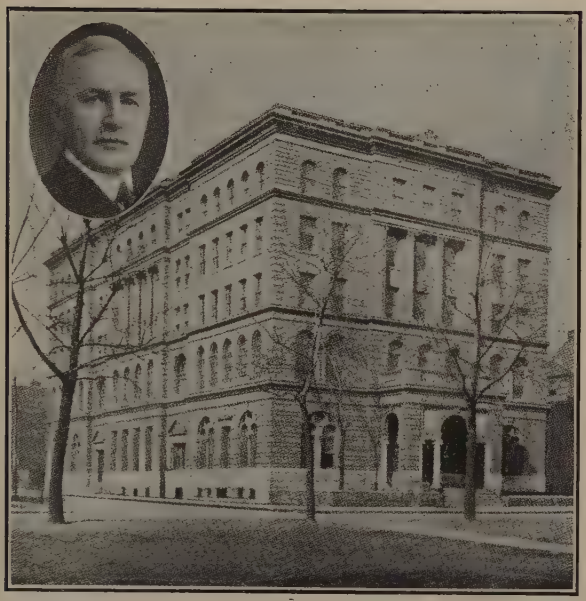
The following communications from the Presidents of our Seminaries will be appreciated by all who have the interests of these institutions upon their hearts.

Of the present needs of Xenia Seminary, I think I may well quote Dr. Henderson, Assistant to the President and Promotion Secretary, who has also quoted some one else to the effect that "Xenia has everything but money." That sentiment must, of course, be interpreted intelligently. We are not perfect, and never will be incapable of improvement, but for the work we are expected to do and the number of students we now have, we do have suitable and adequate buildings and a thoroughly qualified Faculty who are prodigious workers and who exact and extract the utmost the students can do.

To the young men of the church let me say: The idea that the way into the ministry is easy street is an utter misrepresentation today. More is required of theological students than of any other students in technical institutions, except it be in Chemistry and Engineering. Then, that other idea, that the work of the ministry is a weary sacrificial life, is a slander. The minister has the best good time there is in this world.[1] And his life of service is far more delightful than any pursuit of furtive dollars or the mirage of fame.—*Dr. Melvin Grove Kyle.*

The total attendance at Pittsburgh Seminary during the

1. "There's no use in trying to represent me as a martyr. I've had a mighty good time." Dr. Grenfel, Missionary to Labrador.



PITTSBURGH SEMINARY. JOHN McNAUGHER, D. D., PRESIDENT

XENIA SEMINARY. M. G. KYLE, D. D., PRESIDENT

century past is one thousand six hundred and seventeen. The present needs are: first, a substantial increase of endowment; second, a new fireproof library building; and third, an endowment for the maintenance of a Training School for Christian Workers, particularly young women preparing for service at home or abroad. The Seminary has acquired a fine property immediately adjacent to it for the housing of the Training School, and the School will be opened at the earliest date possible.

The Seminary proper has an up-to-date curriculum, and seeks to send its students out thoroughly equipped for the important duties of their calling. The ministry today is challenging the best that is in the young men of the Church,[1] is offering unparalleled opportunities of usefulness, and is gathering to itself a rapidly growing measure of appreciation from all who are awake to the deepest needs of humanity and the urgent problems with which the world is now wrestling. The Pittsburgh Seminary is in the field of theological education, not with scholastic intent primarily, but to have a hand in the building up of the Kingdom of God on earth through the equipment of faithful and devoted men for the Master's use. It appeals to the Church for the support which is necessary in order to realize the purpose of its founding, and to carry to consummation the present plans of its Faculty and governing Boards.—*Dr. John McNaugher.*

Our Women's Work

It required the efforts of two poets to produce the following lines:

1. "I am convinced that men need to see that there is no toil of theirs that we will not undertake; that we will crack our sinews over the hard problems of life, and are willing to share their burdens anywhere and everywhere." Rev. Charles L. Goodell, D. D.

"'The proper study of mankind is man;'
The most perplexing one, no doubt, is woman."

No Debt

One of the most perplexing things about our United Presbyterian women is the way in which they carry on their great missionary work, and at the same time manage to keep out of debt. In order to obtain some real light on this abstruse problem a letter was sent to the President of the Women's Board and a gracious reply was received.

You ask me if it is true, as you have been told, that the women manage to carry on their missionary work at home and abroad without going into debt; that they do not undertake work unless the money is actually in sight.

The early leaders of the Women's General Missionary Society vowed, more than forty years ago, that every dollar given for missions should be given entire for the purpose designated; that there should never be a salaried member of the Women's Board and that no debt should ever be reported to the General Assembly. All these pledges have been faithfully kept.

No debt has ever been reported or a dollar borrowed, but I would not like to say that work had never been undertaken unless the money was in sight, or in the bank, for that would take away the element of faith, and during all these years faith and works have gone hand in hand. Always there has been careful, prayerful planning and exercise of our best judgment, based on accomplishments of the previous years and the possibilities of increased interest and zeal as well as growth in numbers and the consecration and persistent efforts of the women all over the Church.

Always the Lord has blessed us and made it possible to meet our obligations and to close the years with a small balance, at least, in the treasury.—*Mrs. J. D. Sands.*

Leaders

There is really nothing in United Presbyterian records more illustrative of divine blessing upon consecrated endeavor than our women's work. From its beginning until now it has been splendidly successful. It has had leadership of an exceptionally high order. Much honor attaches to Mrs. Mary Clokey Porter, a woman with a character that was saintly and a mind that was active, originative and efficient. Others who, with Mrs. Porter, have gone to be with God, gave the rich resources of mind and heart to the service of their Lord. Remarkably capable women are devoting their energies to the work today. We cannot refrain from paying particular tribute to one of them, Mrs. H. C. Campbell, who has served through a period of more than forty years and who, for combination of intellectual capacity, genius in organization, clarity of vision, devotion of spirit, and ability to get things done, probably has no equal in any denomination in America.

It is amazing to consider what has been done and what is being done in the missionary field. In the midst of our researches we examined carefully the July, 1924, number of the "Women's Missionary Magazine." We read the account of the forty-first Annual Convention[1] and the detailed reports of secretaries of the various department. We were so thoroughly interested that we confess to the proba-

1. Held in Shadyside Church, Pittsburgh.

bility of becoming a regular reader of the publication.

Organization

The organized missionary work of the women of our church, on a denominational basis, dates back to May, 1883, when representatives of many sections met in the First Church, North Side, Pittsburgh, and formed the Women's General Missionary Society. The Society was incorporated in 1886. Through the years it has grown steadily in membership and in efficiency to serve. Its foreign work is carried on in our four fields, India, Egypt, the Sudan, and Abyssinia. Following is the statistical summary, 1924, for America:

Number Presbyteries	58
Number Presbyterial Missionary Societies	58
Number Women's Missionary Societies	860
Number Members Women's Missionary Societies	25,725
Number Young Women's Missionary Societies	457
Number Members Young Women's Missionary Societies	10,781
Number Junior Missionary Societies	523
Number Members Junior Missionary Societies	11,906
Total Number of Societies	1,840
Total Number of Members	48,412

It will be observed that the missionary work of our Young Women and of our Juniors is under the care and direction of the Women's General Missionary Society.

Home Department

The Home Department has to do with the support of City Missionaries, Alien Work, and Work among the Mountaineers. The city missionaries

FRENCHBURG COLLEGE

enter new fields, and as soon as possible organize Sabbath Schools, Junior Societies and Women's Missionary Societies, preparatory to congregational organization.

Alien Work

Women workers in our missions for Aliens are almost indispensable. Their service is needed not only for Sabbath School instruction, but for Christian social welfare work such as teaching the English language, sewing, domestic science, care of children, improvement of home life. Workers are supported by the Women's Society in Pittsburgh, Pa.; Burgettstown, Pa.; Hickory, Pa.; Brooklyn, N. Y.; and Los Angeles, Cal.

Mountain Work

At Frenchburg and Ezel, Kentucky, there is flourishing work in behalf of the Mountaineers. At Ezel the work is in its beginnings, but promises excellent results. Already there are enrollments of one hundred and ten in the Sabbath School, thirty

JUBILEE HOSPITAL, HENDERSON, N. C.

in the Young People's Society, and eighteen in the Women's Society. At Frenchburg there is an organized church, a school with an enrollment of two hundred and eighty-four, a hospital, a farm under the superintendence of an expert agriculturist, a dormitory, a teachers' home, and other features of an up-to-date missionary enterprise.

Freedmen's Work

Splendid service is rendered in behalf of the colored people of the south by our women, in cooperation with the Negro Work Department of our Board of Home Missions. The Women's Board maintains three hospitals, at Miller's Ferry, Ala.; Henderson, N. C.; and Knoxville, Tenn. It is said that "the people of the north cannot realize the good these hospitals are doing in sections where the doors of the white hospitals are closed to colored patients."

CHAPEL, TAMA, IA.

Considerable property at the various stations is owned by the Women's Society and Christian social welfare work is carried on extensively. It is announced that "it requires an average of $2,400.00 per calendar month for salaries alone, and that to keep up repairs, insurance, and equipment adds about $25,000.00 per year to the budget."

Indian Work

Our work among the American Indians is entirely under the direction of the Women's General Missionary Society. There is something peculiarly appealing in this work. It is said that there are about three hundred and forty thousand Indians in the United States. The lot of our red brothers has never been an easy one. It is an oft-quoted saying, but perhaps it will bear one more repetition, that

when our Puritan forefathers reached the shores of New England "they first fell on their knees, and then proceeded to fall on the aborigines." However much of truth or slander there may be in that declaration, the fact remains that the poor Indians have had many exceedingly rough experiences as the result of direct contact with white men. No wonder that now and then they have gone on the war-path and sought diligently for scalps. Franklin K. Lane, Secretary of the Interior under President Wilson, said, "Even today with the utmost care exercised at Washington, the remnant of Indians left in this country are still victimized, their credulity capitalized, and the intelligent supervision they have a right to expect is far from being accorded them." Yet they have rendered valuable service to their country. Six thousand Indians volunteered for service in the World War. Ten received the Croix de Guerre, and one hundred and fifty were decorated for bravery.

United Presbyterian women support three missions among the Indians: at Tama, Iowa; Warm Springs and Simnasho, Oregon. At each place they have provided a parsonage for the missionary and a church building. The usual activities incident to mission work are maintained in these stations. Evangelistic services were held during the past year with good results.

Parsonage

The work of building parsonages for needy missions is entrusted entirely to our women. This was

by action of the General Assembly of 1902. Loans are made to congregations at comparatively low rates of interest. Arrangements are made that these loans be re-paid in the form of rentals for use of the parsonages. Missionaries pay the rent at rates considerably lower than the ordinary standard. In the course of a few years loans are paid off and congregations own the properties. This plan has proved very encouraging and helpful to many of our mission stations. The Secretary of this Department announces that "two hundred and twenty-seven congregations have been assisted in building parsonages, and loans outstanding April 15th, 1924, were $216,-220.50." Considerably more than half a million dollars have been expended in the erection of parsonages.

Young Women's Work

Beyond estimate is the value of the service rendered by our women in directing the Young Women's Department and the Junior Department. This is educational, inspirational and evangelistic. The young women are organized in congregational societies, and through their department in the Women's Missionary Magazine, their annual thank-offering and special funds, are kept in vital relationship with the whole missionary work of the church. In the Junior Department are the Little Light Bearers, whose membership begins at birth and continues until six years of age; the Juniors, from six to fifteen years of age. During the first fifteen years of life, our boys and girls are given missionary information,

taught to pray and to give in behalf of missions, and are trained in the missionary spirit.

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit and to fix
The generous purpose in the glowing breast!"

Reform

Something akin to the fighting spirit of Joan of Arc resides in our women, for amid their varied activities is a Department that has to do with "Temperance and Reform." Its last Report begins with this militant language: " 'The weapons of our warfare are spiritual' in this great fight against the liquor traffic, the white slave traffic, the narcotic drug traffic, Sabbath desecration and all other forms of vice, crime and evil." In this there seems to be the sound of "heroic bugles" and the clash of tempered swords. The Report also furnishes the following incisive sentiments to which we give unqualified approval: "Good women who do not use the ballot help elect bad men. We are to be boosters for good government, not detractors. Women who shirk responsibility are equally guilty with law breakers." In the July, 1924, issue of the Women's Missionary Magazine is a specimen of hortatory propaganda which, with peculiar pleasure, we herewith reproduce.

LAW ENFORCEMENT
Watch your primaries
Let no candidate pass who
is not dry
Every Woman's Society must organize
against the wets

If some of the more dignified fathers of 1858, who had never dreamed of woman's suffrage, could have looked on through the fleeting years and have caught a clear vision and understanding of the above placard, they would probably have been furnished with a violent surprise, not distantly related to shell-shock. United Presbyterian women must be classed as progressives. Verily the world moves, and therefore we do rejoice. We must fight it out to a finish with every foe of Christ, every enemy of righteousness, and there is plenty of room for women in the army of the Lord.

In addition to the activities that have been described, our women contribute liberally to the cause of Ministerial Relief, giving aid to disabled missionaries, home and foreign. They publish the Women's Missionary Magazine and the Junior Missionary Magazine, the annual Prayer Cycle, and thousands of leaflets and cards detailing missionary information. It is indeed a comprehensive work for which, in the providence of God, they have become responsible.

The Thank-Offering

A unique feature of our women's work is the Annual Thank-Offering.[1] The idea was suggested by Mrs. Eliza Clokey of Springfield, Ohio. Her daughter, Miss Mary Clokey, presided at the first offering, at the meeting of the Women's General Missionary Society, held in Washington, Pa., in May, 1888. This elect lady was Thank-Offering Secretary from 1888 to the time of her death in 1920. The first offering amounted to $5,919.20.

The Thank-Offering is what its name indicates, an expression of gratitude to God for His mercies and blessings. Thank-Offering boxes are provided for the members of the missionary societies, and the annual ingatherings in these societies are events peculiarly impressive in their spiritual tone and significance. The Thank-Offering is a loving recognition of what Milton called "the debt immense of endless gratitude." Nothing in the program of the annual convention of the Women's General Missionary Society is more impressive than the Thank-Offering.

The financial record of the years is an astonishing one. The Tenth Anniversary Offering, promoted largely through penny-a-day boxes, amounted to $37,027.80. The Special Twentieth Century Offering, 1901, was $40,000.00. The largest was that

1. See Leaflet, "History of the Thank-Offering," by Mrs. O. H. Milligan, Secretary.

of 1920, which totaled $168,702.51. The offerings have been distributed to the various departments of missionary work. The disbursements from 1888 to 1923 inclusive are as follows:

To Foreign Missions	$ 935,437.70
To Home and Indian	276,845.68
To Freedmen's Missions	383,152.64
To Parsonage Fund	141,337.23
To Ministerial Relief	11,120.06
As Designated	302,741.24
Total	$2,050,634.55

The United Presbyterian Women's Association

Organization

The distinctively philanthropic work of our church in America, expressed in and through charitable organizations, is under the superintendence of the women. Mrs. H. C. Campbell, President of the organization since 1883, says, "We know of no enterprise anywhere which has been more a work of faith than the United Presbyterian Women's Association."[1] The statement is justified in the light of the history of this remarkable enterprise.

The Association had its inception in the action of that "man of vision," Dr. James M. Fulton, pastor of the Fourth Church, Allegheny. On October 9, 1878, Dr. Fulton summoned the United Presbyterian women of the missionary societies of Pitts-

1. See Leaflet, "A Backward Look; An Address Delivered at the 45th Anniversary Dinner, November 8th, 1923." By Mrs. H. C. Campbell.

WORSHIP ROOM, ORPHANS' HOME

burgh and Allegheny to a meeting appointed in his church. "At that time the United Presbyterian Women's Association was born, its principal object being to advance the Kingdom of Christ and improve the moral, intellectual, and social condition of women and children."

Orphans' Home

The humble beginning was the renting of a six-roomed house and the placing therein of two widows and their seven children. One of the widows was appointed matron and the other assistant matron of this Orphans' Home. Up to the present time this institution has cared for about four thousand

COLUMBIA HOSPITAL

children. Its history is one of substantial growth and of kindly, motherly service. It is peculiarly home-like in its atmosphere, its customs and ideals. One of the very pleasant memories of the writer of this volume is associated with a visit to the Home some years ago when his heart was gladdened by the sight of little children playing around a beautifully decorated Christmas tree. There is no question concerning what the Master thinks of loving service rendered to the little ones. The last Report of the Secretary of the Women's Association announces that during the year eighty-five children were cared for at the Orphans' Home and that eleven of them

confessed Christ and entered the membership of the church.

> "Of such the kingdom!—Teach Thou us,
> O Master most divine,
> To feel the deep significance
> Of these wise words of Thine!"[1]

Columbia Hospital

One of the finest institutions of its kind in our land is the Columbia Hospital, located on Penn Avenue, Wilkinsburg, just beyond Pittsburgh's eastern boundary line. Like the Orphans' Home it had very modest beginnings. It dates from 1889. Since that time it has cared for about forty-five thousand patients, the number for the past year being three thousand four hundred and eighty-eight. Connected with the Hospital is a Training School for nurses. According to the last annual report, fifty-eight pupil nurses were in attendance, taking the required three years course. The managers of the Hospital declare that no one is ever turned away for lack of money, and that no racial distinctions are recognized. The "free work" amounts to more than $30,000.00 a year. Here is a thoroughly up-to-date institution, with all departments well equipped. Its operation costs about $22,000.00 per month. Insurance policies aggregating $640,000.00 have been placed on the property.

Aged People's Home

The third institution under the care of the Women's Association is the Aged People's Home. It is beautifully situated, adjoining the Columbia Hos-

1. Whittier, "Child Songs."

pital. It was founded in 1892. Originally the Home contained fourteen rooms. Today it is a spacious structure with ninety-five rooms. Within its walls three hundred and thirty-nine persons have found a real home. The last Report states that the "family" numbers eighty-three. It is no exaggeration to say that from every viewpoint this Home may be described as ideal. The spirit of friendship is there, and the reverence and tenderness that dwell in the hearts that Christ has touched. Old age is not burdened with the sorrowful and the tragical. The evening time has something of the glory of

SABBATH SERVICE, HOME FOR THE AGED

heaven shining into it and beautifying its shadows. Browning's familiar lines seem very much in place in this Aged People's Home:

"Grow old along with me;
The best is yet to be."[1]

Surely a person would be sadly devoid of the finer instincts if he could survey without emotion the work of our United Presbyterian women. It is pre-eminently a labor of love. It is linked up with prayers of unquestioning faith, and deeds of unswerving devotion. It has brought the redeeming, healing, comforting Gospel of Jesus to multitudes of needy lives. It exhales a fragrance like that which filled a Bethany home one day, long ago, when Mary anointed her Lord.

Questions and Topics for Discussion in Chapter IV

1. Sketch the history of the Board of Church Extension.
2. The Place the Board of Church Extension has in the early struggle of a congregation, the number of congregations helped and the total amount given.
3. The changed conditions which make larger demands on this department.
4. Show that Christian Colleges are inseparably linked with Home Missions in America.
5. What are the dangers from "Secularization of Education"?
6. Show that our five colleges are meeting an imperative need of the Church.

1. Rabbi Ben Ezra.

7. Tell of Westminster—her ideals, equipment, needs, etc.

8. Tell of Monmouth—her ideals, equipment, needs, etc.

9. Tell of Muskingum—her ideals, equipment, needs, etc.

10. Tell of Tarkio—her ideals, equipment, needs, etc.

11. Tell of Sterling—her ideals, equipment, needs, etc.

12. Why should we give more loyal and larger support to these colleges?

13. Why should every young man or woman secure the very best education possible?

14. Tell the story of Xenia Seminary.

15. Tell the story of Pittsburgh Seminary.

16. Relate the story of the organization of the Women's work of our Church.

17. Departments of the Women's work—Home, Alien, Mountain, Freedmen, Indian, Parsonage, Young Women's work and Reform.

18. Tell the story of the Thank-Offering.

19. When and under whose direction was the Women's Association organized?

20. Its three-fold work—Orphans' Home, Hospital and Aged People's Home.

ORGANIZATION AND SERVICE

Take My Life

"Take my life, and let it be
Consecrated, Lord, to Thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift, and "beautiful" for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine.

Take my Heart; it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store.

Take myself, and I will be
Ever, only, all for Thee."

—*Frances Ridley Havergal*

Chapter V

ORGANIZATION AND SERVICE

THE materials which form the basis of this chapter are not such as would have roused the enthusiasm of a romancer like Alexandre Dumas, or an historian like Francis Parkman. The facts herein set forth will not cause sentimental people to sit up late at night, thrillingly absorbed in the printed page, but, nevertheless, they should be thoroughly apprehended by all United Presbyterians, and carefully preserved as part of their necessary mental furniture. An intelligent grasp of these things will certainly increase our interest in the Church which we love to call our own.

Organization

Organization is a term of tremendous significance these days. Indeed, William Adams Brown says that it "is the great word of the present age."[1] It stands for intelligent co-operation of persons, careful utilization of resources, realization of plans and accomplishment of purposes through systematized labor. In its simplest form, organization is the banding together of individuals who agree to work harmoniously for certain definite ends.

It is perfectly obvious that one hundred and sixty-five thousand United Presbyterians need to be organized to a reasonable degree. It would be neither edifying nor profitable if they would act on a strictly

1. "The Church in America."

individualistic principle, each one doing what seems good in his own sight.

Presbyterianism

Our system is, of course, of the Presbyterian order. It is a pleasure just here to quote from that interesting volume which bears the name of The Standard Dictionary:

> "Broadly speaking, Presbyterianism is founded upon (1) the supreme headship of Jesus Christ; (2) parity of ministers; (3) the right of the people to participate in church government; and (4) the right of private judgment in all matters of religion."

Presbyterians have not been slow to claim that their system is clearly authorized in Scripture. One complacent brother has declared that "the first General Assembly was called by Moses and convened in Egypt." The Greek word "presbuteros," used quite frequently in the New Testament, is equivalent to our word "elder." The New Testament word rendered "bishop" (episkopos) and the word "elder," as Thayer[1] declares, "are used indiscriminately." It is plain that church organization in the Apostolic age was quite simple. The government was by "elders" or bishops, men qualified for the preaching and teaching of the Gospel, and for the duties of administration and discipline. We believe that Presbyterianism is quite in harmony with the customs and usages of the early Christian Church.

It has often been said, in one form or another, that Presbyterianism in the realm of religion cor-

1. Greek-English Lexicon of the New Testament.

responds to democracy in the field of politics. In both systems, power, humanly speaking, is lodged in the people, and government is representative in character. Presbyterianism, therefore, has proved to be the dependable ally of democracy. Dr. Charles A. Briggs[1] says that "the Presbyterians of America were the earliest and the staunchest friends of the independence of the American colonies." James I, who certainly cannot be credited with democratic leanings, declared that "Presbytery agreeth with a monarchy as God with the devil."

Presbyterianism and Democracy

United Presbyterian Groupings

(1) THE CONGREGATION. What may be described as the essential unit of our system is the congregation, a body of people "bound together by the tie of a common faith in Jesus Christ," and whose purpose is to help extend the Kingdom of God on earth. The governing body, particularly responsible in spiritual matters, is the Session, composed of ruling elders elected by the members of the congregation.

The average church should have the following organizations: Session, Board of Trustees, Board of Deacons, a Departmentalized and Graded Bible School, Senior and Intermediate Young People's Societies, Women's, Young Women's, and Junior Missionary Societies. Other organizations designed

1. "American Presbyterianism."

to meet the social and spiritual needs of various groups will be found helpful, but the above are regarded as fundamentally important.

(2) THE PRESBYTERY. A group of congregations, within certain prescribed limits, form a presbytery. The largest in our denomination is Monongahela, in the Pittsburgh district, with forty-seven congregations and mission stations. The smallest is Uncompahgre, in western Colorado, with two mission stations. The presbytery is composed of a minister and an elder from each congregation, together with other ministers whose names are on the presbyterial roll. The powers and duties of presbytery are quite extensive, having to do with practically all matters affecting the discipline and the spiritual interests of congregations.

(3) THE SYNOD. This is described as "the next Court of the Church above the Presbytery."[1] It represents a grouping of presbyteries. It is made up of all the ministers in the presbyteries, and an elder from each congregation. The synod has general oversight of its constituent presbyteries, passing upon their records, hearing complaints and appeals, and doing whatever may be in its power to promote their spiritual welfare.

(4) THE GENERAL ASSEMBLY. This is our supreme court. It is made up of commissioners, an equal number of ministers and elders, from

1. "Book of Government and Worship." Chap. XVI, Sec. 61.

the presbyteries. The rule of representation is as follows: "Each presbytery which consists of not more than seven ministers shall be entitled to one minister and one ruling elder. Larger presbyteries shall be entitled to send one additional minister and ruling elder for each additional seven ministers or major fraction of that number."

All the powers inherent in Presbyterianism belong to the General Assembly;[1] powers of decision in ecclesiastical cases, of determination of doctrinal questions, of organization of presbyteries, of appointment of commissions, of transmission of overtures, of supervision over church boards, of control of colleges and seminaries, and many others related to the life and welfare of the church. A peculiar dignity attaches to the General Assembly. Attendance upon its meetings will give to any earnest man, minister or elder, clearer vision of the work of the Kingdom, and larger inspiration for the service of the Lord.

Agencies of the General Assembly

Under the above heading it is our purpose to present, in necessarily brief form, the work of the Boards of the Church. These are the great educational and missionary organizations of our denomination, responsible for the planning and carrying on of activities in the various fields of service.

1. "Book of Government and Worship." Chap. XVII, Sec. 73.

The Board of Home Missions

The Secretary

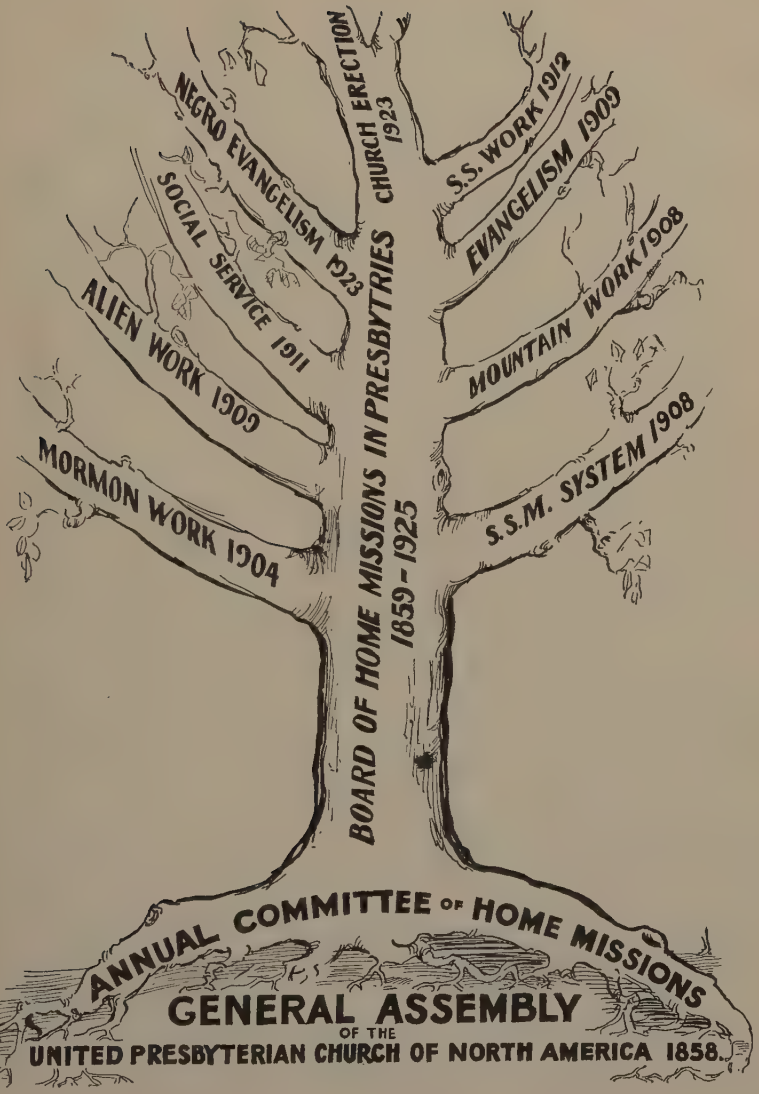
This Board is located in the fine old city of Pittsburgh, the Jerusalem of United Presbyterianism, whither the tribes go up joyfully whenever they have opportunity. The Board is composed of twenty-seven members, nine to each Department.

The General Secretary is Dr. R. A. Hutchison. His term of service is longer than that of any of his predecessors. He was elected by the General Assembly of 1907. The writer of this volume, associated with Dr. Hutchison on the Board of Home Missions for fourteen years, cannot recall that the Secretary ever indulged in a real vacation during that period. And there is no tougher job in our Church than the Secretaryship of the Board of Home Missions. During his years of service Dr. Hutchison has witnessed the growth of the Home Mission work by the addition of Mountaineer Work in 1908, Alien Work in 1909, Evangelism in 1909, Social Service in 1911, Sabbath School Work in 1912, and the merging of the Freedmen's Board and the Board of Church Extension with the Board of Home Missions in 1923.

There are three Departments in the Board of Home Missions.

Departments

(1) The Department of Home Missions. This has to do with (a) Evangelism; (b) Social Service; (c) Work among Foreigners; (d) Mountain People; (e) Utah Gospel Mission; (f) Work in the


NEGRO EVANGELISM 1923
SOCIAL SERVICE 1911
ALIEN WORK 1909
MORMON WORK 1904
CHURCH ERECTION 1923
BOARD OF HOME MISSIONS IN PRESBYTRIES
1859-1925
S.S. WORK 1912
EVANGELISM 1909
MOUNTAIN WORK 1908
S.S.M. SYSTEM 1908
ANNUAL COMMITTEE OF HOME MISSIONS
GENERAL ASSEMBLY
OF THE
UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA 1858.

Presbyteries. In a former chapter consideration has been given to all but the first two in this list.

Evangelism

Evangelism is under the direction of a special committee of the Board. In its earlier years this work was under the leadership of Dr. George E. Raitt, and to him, more than to any other man, is due its development. Dr. A. H. Baldinger and Dr. J. M. Blackwood have also given able service as secretaries of the Committee. Literature dealing with evangelism is sent out by this Committee to all pastors and congregations. It arranges and conducts the Pre-Assembly Conference each year, and promotes conferences in synods, presbyteries and individual churches. One of the best and most productive features of its work is the college meetings. Each year representative ministers are sent to Westminster, Muskingum, Monmouth, Tarkio, Sterling, Knoxville and Stanton; evangelistic services are conducted for periods ranging from a week to ten days, addresses are delivered, private conferences with students and groups of students are held, and incalculable good is accomplished.

Social Service

Social Service, in its highest significance, is simply the service of human society in the name and in the spirit of Christ. This department of our Home Missionary enterprise, from its beginning until last year, has had as its secretary Dr. H. H. Marlin. He has written "A Handbook on Christian Social Service," and his annual messages have been ringing

appeals to the church to apply faithfully the Gospel of Christ to all the phases of our national life. It it not difficult to recall the occasion of Dr. Marlin's first address to the General Assembly on his favorite theme. As our auburn-haired friend warmed to his subject, thumped the pulpit vigorously and poured forth red-hot sentiments relative to child-labor, wage slavery, poverty, exploitation of the poor, political corruption, municipal mis-rule and kindred topics, some of the more conservative fathers and brethren became thoroughly wide awake, sat up straight in the pews, and flashed hostile glances at the speaker. If the term "Bolshevist" had been current at the time, it would probably have escaped the lips of some of the more indignant. But times have changed considerably since 1911. The sentiments that then shocked the souls of the righteous are received today as orthodox utterances expressive of Gospel truth as applied to social iniquities and social needs.

Church Erection

(2) The Department of Church Erection. This Department retains the charter and performs the functions of the former Board of Church Extension. It is concerned, as its name indicates, with church building, and is therefore essentially home missionary in character.

Work Among Negroes

(3) The Department of Work among Negroes. As most of our readers are aware, this department was formerly known as the Board of Freedmen's Missions. Its energies are devoted in behalf of the colored people of the south, firm in the belief that

in the Gospel of Christ there resides the power that will ultimately conquer race prejudices and harmoninze race relationships.

There seems little doubt that the action of the General Assembly of 1923, in merging the three above-named Departments and constituting them one organization, was a wise move. It has already resulted in better co-ordination of effort and more effective planning for the Home Missionary work as a whole.

The Board of Foreign Missions

This Board has its headquarters in Philadelphia. Fifteen persons constitute its membership. Its Corresponding Secretary, Dr. W. B. Anderson, was formerly a missionary in India. It superintends and directs our entire Foreign Mission work. This work receives forty per cent of the missionary contributions of our American churches through the regular budget. The Foreign Department of the Women's Board works in conjunction with the Board of Foreign Missions, and through its regular contributions and thank-offerings provides liberal support.

This present volume is devoted to our work in America and therefore space may be given for little more than formal mention of the agencies that are responsible for promoting and directing our foreign enterprise. Our readers are referred to Miss Anna Milligan's excellent book, "Facts and Folks in Our Fields Abroad," for comprehensive and detailed in-

formation concerning that branch of our work which is dear to all United Presbyterian hearts. Emphasis has already been given to the proposition that an adequately supported foreign work is inevitably linked up with a strongly manned, zealously maintained, spiritualized church in the homeland. Home Missions and Foreign Missions are one in spirit and purpose, and neither can afford, in the least, to forget or to discount the other.

The Board of Education

Chicago has the honor of providing a local habitation for this very important organization. It has a membership of twelve, and its General Secretary is Dr. J. E. Bradford. Following the action of the General Assembly in 1923, re-organization has provided this Board with four departments.

Finance

(1) Department of Finance. This department has direction of the receiving and distribution of funds, investments, care of properties, and other matters usually pertaining to such organizations.

Colleges

(2) Department of Colleges. A committee of three members of the Board has this particular phase of the work in charge. They are entrusted with the responsibility of keeping in vital touch with the colleges and of supplying, so far as possible, their needs. They have special regard to the interests of students in our own colleges and also of our young men and young women who are in attendance at other institutions. The last report from this De-

partment indicates commendable progress in all our colleges. There is increased attendance, and there has been considerable enlargement of endowment due mainly to the funds furnished through the New World Movement.

Recruiting

(3) Department of Recruiting and Training. To this department is entrusted the exceedingly important task of bringing to the minds and hearts of students the challenge to consecrated life service. What is more vital to the welfare of our church than that our young people, who are being favored with the advantages of education, should be wisely counseled in their choice of vocation and encouraged to definite enlistment in the service of Christ? The committee in charge of this department arrange each year for the presentation of the matter of life enlistment to college students. Many private conferences are held, through which young men are frequently led to enter the Gospel ministry. The Student Beneficiary Fund is under the direction of this department.

Young People's Work

(4) Department of Young People's Work.[1] About two thousand years ago Cicero, the greatest of Roman orators, propounded this question: "How can we more essentially benefit our country, than by instructing and giving a proper direction to the minds of our youth?" The question is strictly in order today. The future of the United Presby-

1. For most of the facts grouped under this heading the writer is indebted to Chapters III and IV of the "Tenth Anniversary Memorial," Y. P. C. U.

terian Church, its organization, its spiritual ideals, its purposes, its efficiency for service in the Kingdom of God, will depend very largely upon the education and training and development of our young people within the next five or six years.

We are generally rated as a conservative denomination, but our young people's work had its beginnings in comparatively early days. Our Young People's Christian Union was founded in 1889, only eight years after the founding, by Dr. Francis E. Clark, of the Young People's Society of Christian Endeavor. There were many congregational young people's societies in existence and doing good work previous to 1889. It is said that "some of them date almost from the time of the Union of 1858." The honor of providing the name, "Our Young People's Christian Union," belongs to our congregation in Salem, N. Y. It was adopted by the local society in 1888. This particular society was organized in 1874.

The Sabbath School Committee of the Board of Publication is credited with initiating the movement toward denominational organization of young people's work. It encouraged the forming of societies in congregations and aided in their equipment. Through its paper, "The Young Christian," much valuable suggestion and instruction were provided. In 1887 the Committee, by means of blanks sent to congregations, received reports from one hundred and sixty-one young people's societies. In 1888 the

number had increased to two hundred and fifty-one. Associated with the work in these early days we find the names of Dr. S. J. Shaw and Dr. W. B. Smiley. Undoubtedly there were more societies throughout the church than the reports reveal. Quite a number were affiliated with the Christian Endeavor movement.

Dr. J. M. Fulton

The name of Dr. J. M. Fulton looms large in the early records of our young people's work. This remarkable man clearly perceived the necessity of welding the societies into one compact organization that should be identified with, and that should powerfully affect, the life of the whole church. In his own congregation, the Fourth Allegheny, he had organized a society in 1878. At his suggestion, in January, 1889, committees from young people's societies in our Allegheny churches met together and, after prayer and conference, decided to issue "a call to the young people's societies of the whole church to send delegates to a convention to be held in the Fourth Church, Allegheny, April 30, at 7:45 P. M." On February 25th, Dr. Fulton read a paper, dealing with young people's work, before the United Presbyterian Ministers Association of Pittsburgh and requested that endorsement be given to the call for a general convention. The endorsement was given and the following call was issued, early in March, through the church papers:

"To the Young People of the United Presbyterian Church:

"The undersigned, by the authority of the Young Peo-

Call for Young People's Convention

ple's Unions of Allegheny, Penn., and the Ministerial Association of Pittsburgh, issue a call for a convention of the Young People of the United Presbyterian Church to meet in the Fourth Church, Allegheny, April 30, (1889) at 7:45 P. M.

"Each congregation, society or presbytery is requested to send one or more delegates. The object is to consider and formulate the best plans for young people's work in the Church. The convention will continue in session three days. The best special instructors, in and out of the Church, that can be secured, will be on hand.

"It is said that less than ten per cent of the young men of this land are in the membership of the Churches. Is that true? Let us find out.

J. M. Fulton, Thos. M. Dripps,
Roy Lindsey, R. J. Taggart,
Louis Titzell, Geo. W. McDonald,
James Frazier."

The call received a most gratifying response. More than five hundred delegates attended the convention. These represented one hundred and eighty-one congregations and thirty-nine presbyteries. It is interesting to note the names of the men who participated in the first session of this historic meeting: Mr. J. J. Porter presided, Dr. John A. Wilson offered the first prayer, Prof. W. A. Lafferty conducted the musical service, Mr. John E. Shaw and Dr. John McNaugher delivered the addresses, and Dr. W. J. Robinson offered the concluding prayer. Other names, well-known throughout our church, appear on the program of this first convention: Dr. W. G. Moorehead, Mr. T. J. Gillespie, Dr. R. G. Ferguson, Dr. J. T. McCrory, Dr. J. G. Kennedy,

Rev. D. Chambers Stewart. The many friends of the present Clerk of the General Assembly will be gratified to read the following record: "A query box was opened by Rev. (now Dr.) D. F. McGill." The convention was greatly helped by two addresses from Dr. Francis E. Clark.

Organization

The close of the convention found a unanimity of opinion and conviction that definite steps should be taken toward denominational organization. Consequently a series of resolutions were adopted memorializing the next General Assembly to appoint a committee of five to superintend the young people's work, to direct the Board of Publication to make "The Young Christian" a distinctively young people's paper, and to consider the propriety of holding a young people's convention once a year.

The General Assembly, which met in Springfield, Ohio, heartily granted the requests embodied in the memorial. The first General Committee of Our Young People's Christian Union was made up of the following persons:

First General Committee

Appointed by the General Assembly:
Rev. J. M. Fulton, D. D., Allegheny, Chairman.
Rev. M. G. Kyle, Philadelphia, Penn.
Mr. Hugh R. Moffet, Monmouth, Ill.
Rev. S. J. Shaw, Braddock, Penn.
Mr. Geo. G. Wallace, Omaha, Neb.

Appointed by the Convention:
Mr. Wm. J. Sawyer, Allegheny, Penn.
Mr. H. A. Westerfield, Omaha, Neb.
Miss Mary J. Clokey, Springfield, Ohio
Mrs. N. Wylie Stevenson, Allegheny, Penn.

Expansion

The years that followed witnessed the development of our young people's work in a very gratifying and encouraging way. The General Committee provided constitutions for the denominational, presbyterial and congregational organizations. In 1894 the name of "The Young Christian" was changed to that of "The Christian Union Herald," which is the official organ of Our Young People's Christian Union. The Committee encouraged heartily the holding of presbyterial conventions. The first was held by the young people of Rock Island Presbytery. Practically all our presbyteries now enjoy the benefits of such meetings.

Tithing

The first General Secretary of young people's work was Dr. J. M. Fulton. Feeble health compelled his retirement at the end of one year and he was succeeded by Dr. M. G. Kyle. The first Junior Secretary was Dr. W. I. Wishart who served for a period of five years. The matter of systematic beneficence has received special attention by our young people. Since the memorable Convention at Columbus, in 1895, the duty of tithing has been faithfully emphasized at conventions and through the church papers. According to the Report of 1924 there are 5,439 tithers in our Senior societies, and 612 among the Intermediates.

Annual Conventions

The annual conventions have, on the whole, been well attended, and some of them have been marked by intense spiritual fervor. The writer recalls the Columbus Convention as, in some respects, the most

inspiring religious gathering he has ever attended. The influence of such meetings upon the spiritual life and practical efficiency of our young people, no one can measure. Some of the conventions were characterized by exceptionally large attendance, considering the size of our denomination. At Philadelphia, in 1894, 2,250 delegate were present. At Columbus, Ohio, 1895, 2,248; at Omaha, Neb., 1896, the enrollment was 2,650; at Indianapolis, Ind., 1897, 2,374; at Saratoga, N. Y., 1898, 3,001. The record attendance was at the Tenth Anniversary Convention, held in Pittsburgh, Pa., in 1899. Here there were 7,039 registered delegates.

Within recent years the attendance at our annual conventions has been considerably below the record of those mentioned in the preceding paragraph. There were 670 delegates at the 1924 convention. This is not to be regarded as indicating any lowering of spiritual tone, or any decline of real interest in the work of the Kingdom on the part of our young people. The years 1894-1899 were characterized by exceptionally large religious conventions everywhere. The day of great gatherings of this nature seems to have gone by. Their place, to a considerable degree, has been taken by meetings of a different type, for example, by summer conferences held at various centers throughout our church. Last year our young people's societies reported 2,058 delegates in attendance at New Wilmington, Muskingum, and other Summer Conferences. May we not hope

that attendance and interest at both types of meetings may measurably increase in the years to come?

We present the following from the table of statistics of the last Report of the Department of Young People's Work:

1924 Statistics

Senior Societies reporting	607
Intermediate Societies reporting	125
Pastors attending meetings of societies	538
Elders attending meetings of societies	720
Societies reporting that elders do not attend	233
Total membership of senior societies	19,076
Total membership of intermediate societies	3,163
Seniors uniting with church by profession	922
Intermediates uniting with church by profession	339
Number of mission or stewardship study classes in senior societies	312
Seniors enrolled in study classes	7,142
Intermediates enrolled in study classes	978
Total contributions, senior and intermediate societies	$42,924

Outlook

The interests of our young people are now under the direction of a General Secretary, Mr. Moses M. Shaw, who devotes full time to the work. His term of service began December 1, 1923. The new arrangement which has made the young people's work a department of the Board of Education with a full-time Secretary should bring better results than have hitherto been realized. That there is plenty of room for improvement, for growth in membership, for development of resources, for commanding and utilizing the energies and talents of our young men and young women for the service of the Kingdom of our

Lord, is manifest to any one who looks, even casually, into the records of recent years. Certain statements of the Secretary, in his annual report, merit serious and prayerful consideration: "Laymen should take more interest in the work of the young people. It is to be regretted that two hundred and thirty-three societies report that elders do not attend their meetings." "The influence of the Y. P. C. U. alumni should be felt more. Effective coaching is needed in many societies. Some of our most effective working organizations at present attribute their success to consistent coaching on the part of pastors, elders or other alumni, who remain in the background for the most part but are ever ready with helpful advice and suggestions."

The Young People of Today

Much is being spoken and written these days concerning the waywardness and willfulness of young people. Their faults and shortcomings are declared to be legion. They are said to be more indifferent, more sceptical, more devoted to wordly pleasures, and less susceptible to spiritual influences and ideals than those of former generations. The accuracy of the diagnosticians who announce such conclusions is very questionable. Two hundred years ago Isaac Watts wrote: "There appears in our age a pride and petulancy in youth, zealous to cast off the sentiments of their fathers and teachers." Similar pronouncements, of a depreciatory order, might be gathered from every age. The young people of today are subjected to peculiarly dangerous tempta-

tions in an era of violent reactions, but they are probably no worse than those of fifty or a hundred or a thousand years ago. They are more daring, and, in all likelihood, a little more candid and a little more honest. Perhaps more than those of any preceding generation they are asking for reality. They are hungry for truth, they are ambitious to do things worth while, and if, by our example and teaching, we can make them sure of God and right, they will not hesitate to attack the very gates of hell. Let us see to it that youth gets a big enough challenge in this grand and awful day."

The Board of Publication and Bible School Work

Organization

At 209 Ninth Street, Pittsburgh, Pa., is a fine structure known as "The Publication Building." It is the headquarters of our Board of Publication and Bible School Work. This organization has fifteen members. Its Business Manager is Dr. E. M. Milligan, under whose administration the enterprise has had marked success. The Corresponding Secretary is Dr. John McNaugher, the Editor of Sabbath School Periodicals and of the Christian Union Herald is Dr. R. J. Miller, and the Associate Editor is Dr. R. L. Lanning. It is no exaggeration to say that an immense amount of business is transacted in the Publication Building.

The Board has three departments, Christian Education, Missions, and Commercial Business. The Department of Christian Education has two Com-

mittees, one on Bible Schools, and the other on Devotional Literature.

Bible School Work

To this Board has been entrusted the supremely important task of directing the Bible School work of the Church. The responsibility involved in this task is larger than we can conceive, for the very life of the Church is dependent on adequate and proper instruction in the Word of God. A full-time Secretary, Mr. J. Brad Craig, and a committee of able and experienced men are devoting their energies to the work. Their hope is that, in time, thoroughly organized and equipped Bible Schools shall be found in all our churches. A recent publication, "A Plan for the Organization of the Bible School," by Secretary Craig, contains excellent suggestions and should receive most careful consideration by pastors and superintendents. The Department, through its Secretary, has held many conferences, during the past year, in congregations and presbyteries. It furnishes thousands of leaflets and sends out thousands of letters, the object of which is to promote more effective Bible School work. It publishes special articles through the columns of the Christian Union Herald. It provides Rally Day and Children's Day programs. Through its Standard of Efficiency Charts it seeks to keep prominently before the eyes of officers and teachers and pupils the ideals that should be realized in every Bible School. Through the Christian Union Herald, the Youth's Evangelist, and the Olive Plants it provides Gospel instruc-

tion for young men and young women, for boys and girls of intermediate and junior age, and for the little children. Its lesson helps are designed to meet the needs of all departments and grades of the modern Bible School.

1924 Sabbath School Statistics

From the last Report (1924) of this Department the following figures, relative to the whole church, are submitted: Officers and teachers, 14,696; main school pupils, 134,285; making the main school enrollment, 148,981; Cradle Roll, 15,228; Home Department, 10,424; the grand total of all departments, 174,633; and the total contributions to all purposes, $429,677.00.

Publications

Some of the publications issued by the Board during the past year are as follows: Bible Songs, No. 4, 9,500; Bible Anthems, No. 4, 1,000; Children of the Covenant (third edition), 5,000; Y. P. C. U. Topic cards, 10,000; Robert Raikes Sabbath School Diplomas, 1,000; Standard Bible School Diplomas, 1,000; Communicants' cards, 10,000; Home Department Cards, 7,500; Statements for Church Treasurers, 10,000; Christian Life Calendars, 4,650; Church Envelopes (sets), 37,603; Church Envelopes (loose), 15,928.

Donations

The donations made by the Board of Publication during the past year total $19,965.29. The following statement from the Board's Report is interesting: "In addition to the direct donations the Board has expended during the fiscal year $89,689.54 in carrying on its Christian Educational Work, mak-

ing a total disbursement of $109,654.83 in the promotion of its benevolent and educational activities."

The Board of Ministerial Relief

It is small wonder that, in some cases, ministers need relief, for considering their labors, they are the poorest paid class of men in the great world of toil. Things are beginning to improve somewhat, but, until within quite recent years, the average ministerial salary was so emaciated and frail that it could hardly stand alone. The following quotation is worth thinking about: "That the minister makes ends meet stamps him as the master business man of his time."

Ministers' Salaries

The Inter-Church World Movement reached the end of its career in rather tragical fashion, but it accomplished some things of great value, among them its "World Survey," the findings of which are published in two volumes. The year of publication is 1920. The "Survey" revealed that the average salary of ministers for eighteen denominations in Pennsylvania was $1,184.00; in New York, $1,236.00; in Illinois, $1,065.00; in Kansas, $932.00; in Colorado, $901.00; in Nebraska, $980.00; in Kentucky, $562.00. It is said that "the total salaries paid in 1916 to the one hundred and seventy thousand ministers in the United States was $125,000,000. Not half of them received more than $700." The following figures, from the same authority, are enlightening and also saddening:

MINISTERS' SALARIES

12.7	per cent receive	$ 500 or less
38.5	per cent receive	$ 500 to $1000
32.5	per cent receive	$1000 to $1500
9.3	per cent receive	$1500 to $2000
4.6	per cent receive	$2000 to $3000
1.4	per cent receive	$3000 to $4000
1	per cent receive	$4000 and over

Cost of Living

The following statement gives unpalatable food for thought: "The cost of living has increased eighty-one per cent since July, 1914 (to 1920). The average ministerial salary has not increased even twenty per cent. Church janitors and secretaries have had a salary increase of from fifty to eighty per cent." Verily, brothers and sisters, the under-shepherds have had an inconsiderate flock of sheep beneath their supervision.

Increase in Salaries

Under the spur of necessity there has been considerable increase in ministerial salaries since 1920. The United Presbyterian Church, in comparison with others, has a moderately good record. According to the Inter-Church "Survey," our average ministerial salary in 1920 was $1098. That of the Presbyterian Church in the U. S. A. was $1393, of the Congregational, $1440, the Methodist Episcopal, $1025, the United Brethren, $859. The last Report (1924) of our Board of Ministerial Relief announces that the "increase reported during the year has put us well above the $2000 mark and several hundred dollars above that of other communions." Really, we are justified in annexing a

fairly generous section of optimism. Let us hope that the good work will go on.

Organization

Our Board of Ministerial Relief claims Philadelphia as its abiding place, and has a membership of fifteen. For many years Dr. John C. Scouller was its Corresponding Secretary, a fine type of the Christian gentleman, and an efficient worker in the Kingdom. His recent death has meant a great loss to our church. His worthy successor is Dr. R. W. Burnside, long a member of the Board and, within recent years, its President.

1924 Statistics

This Board gives help to aged ministers, also to widows and orphans of ministers. During the year 1923-1924, the amount distributed was $35,166.00. "Relief from bitter need was brought to one hundred and twenty-six ministers' homes." The average amount given to ministers was $328.50; to widows, $253.27; to orphans, $206.65. These amounts cannot, by the most strenuous stretching of the imagination, be described as "charity." They constitute a small portion of the debt which the church owes to its faithful laborers.

Pensions and Annuities

Other denominations, notably the Presbyterian and the Episcopalian, have made provision for liberal pension systems for the benefit of their ministers. Our Board has developed a self-contributory annuity plan which is excellent, as far as it goes, but it should be supplemented by a large endowment fund which will guarantee at least respectable incomes to those to whom they are due. Here is an opportunity

for some of our men and women of wealth to do something of incalculable benefit to the church. The vast majority of ministers are willing to live sparingly during their active years if they are provided with a just and merited income during the years of old age and infirmity.

The Women's Board

Organization

This Board has its headquarters in the Publication Building, Pittsburgh, Pa., and has a membership of fifteen. Its members are elected by the Women's General Missionary Society. Its organization includes the following Departments: Thank-Offering, Home, Foreign, Freedmen, Indian, Temperance, Literature, Parsonage, Young Women's, Junior, Ministerial Relief, Transportation, Finance and Statistical. Each Department has its Secretary. Written reports are presented by the Secretaries of these Departments at the annual meeting of the W. G. M. S.

Each year the Women's Board submits a report of its work to the General Assembly. In connection with the report the Assembly is generally favored with addresses by two of the Board's representatives. This is always an occasion of special interest. The report of the 1924 General Assembly's Committee on "The Women's Board" has the merit of brevity and also of comprehensiveness, and is, with pleasure, herewith incorporated:

Report on Women's Board

Report

As we read the report of the Women's Board we find

several things worthy of praise. This is not an unusual or unexpected situation.

The integrity, zeal and loyalty of the management have been blessed by God, in a financial way. During the year 1923-1924 they have received in offerings $647,121.15. The Thank-Offering exceeds that of the preceding year by $3,000. The offering grows a little larger each year. It costs this Board less than two per cent of its gross receipts to take care of all its work.

We recommend:

1. That the General Assembly endorse and commend the splendid work done by the Women's Board.

2. The attention of other boards is called to the admirable policy of this Board, in keeping its liabilities and commitments within the range of its visible resources.

3. We recommend the hearing of two members of this Board at this time—Mrs. W. P. Wiegering, Temperance and Reform Secretary, and Mrs. Ada Kerr Wilson, Freedmen's Secretary.

Rev. J. W. Giffen, D. D.,
Chairman.

The General Council

Organization

This important organization was brought into existence by action of the General Assembly of 1923. It takes the place of the former Missionary and Efficiency Committee, but has larger scope and responsibility than were accorded that particular body. The General Council is centered in Pittsburgh, Pa., and has twenty-one members. The membership is composed as follows: "The Corresponding Secretary and one member of each of the Budget Boards, one representative each from the Board of Publication and the Women's Board, four ministers, four

laymen and three women. None of the latter named eleven members shall be members of any other Board or Boards." The Executive Secretary of the Council is Rev. J. H. White, D. D.

The Council is organized as follows:

1. The Department of Contributions.
2. The Departments of Missionary Education and Stewardship.
3. The Department of Appropriations.

This organization receives and distributes all the missionary funds contributed for the General Budget; also all monies for benevolent and relief purposes. Among the latter are the White Gift Offerings which last year were divided among the American Bible Society, the Near East Relief, and the Reformed Churches of Czecho-Slovakia and Hungary.

1924 Statistics of Benevolence

In the Council's Report to the General Assembly of 1924 is the following interesting general summary of our Church's contributions for the year in America:

Contributions on Missionary Budget	$ 646,310.00
Contributions to special objects abroad	578,677.00
Contributions to special objects at home	804,612.00
Contributions to outside benevolences	169,249.00
Contributions to Women's Work	320,530.00
Contributions to Pastors' salaries	1,291,340.00
Contributions to congregational expenses	2,030,829.00
Total for all purposes	$5,847,371.00
Average per member	$35.33

No church is giving near its full capacity, but the

above figures furnish ample proof that the United Presbyterian Church need not fear the process known as comparison.

Congregational Budget Committee

The Council has been working to the end that Missionary Budget Committees shall be organized in all presbyteries and congregations, and its purpose is to establish and maintain close and vital relationships with these committees. Thus the whole church shall be kept informed regarding the missionary fields and stimulated to hearty support of the missionary enterprise. It is particularly needful that each congregation shall have a wide-awake, praying, resourceful and hard-working committee that shall function in a dead-in-earnest manner throughout the year. The Council is responsible for the Every Member Canvass throughout the Church. This is a matter of tremendous importance and gives added emphasis to the necessity for a dynamically efficient Budget Committee in every congregation. The Council reported to the Assembly of 1924 that a preliminary survey revealed the fact that for the enlarged work of the church a missionary budget of $1,178,753.00 will be necessary. It is manifest that strenuous days are ahead for the United Presbyterian Church and that we shall need generous measures of the old Covenanter stamina and determination if we are to carry aloft the banners victorious. May the God of our fathers find us willing in the day of His power.

To the General Council is assigned the task of

Assembly Appropriations

making appropriations to the various Boards, subject to the approval of the General Assembly. This involves the distribution, on a percentage basis, of the General Budget contributions to the various missionary agencies. Last year the percentages for distribution were as follows:

Board of Foreign Missions	40.00 per cent
Board of Home Missions	51.25 per cent
Board of Education	6.75 per cent
Board of Ministerial Relief	2.00 per cent
	100.00 per cent

As regards the matter of appropriations, it is well to keep in mind the fact that the Board of Home Missions, as now constituted, includes two Boards formerly independent, Freedmen's and Church Extension.

The New World Movement

Authorization

The biggest, most comprehensive, most inspiring task ever undertaken by the United Presbyterian Church is the New World Movement.[1] It involves every phase of our denominational life and embraces our whole field of service. We shall do well to keep in mind the words of authorization by the General Assembly of 1919:

"Believing that the whole Church of Christ is being called of God to have strong faith, high courage, and deep devotion in this day of unparalleled need and opportunity, and that our Saviour is summoning us to spiritual enlarge-

1. A fine sketch of the N. W. M. is in Miss Anna Milligan's book, "Facts and Folks in Our Fields Abroad."

ment and zealous service as never before: We, therefore, recommend that a committee be appointed to inaugurate and conduct a campaign during the present church year, to secure—

The Dedication of Life,
The Enlistment of Prayer, and
The Necessary Funds

to occupy and evangelize our fields, and to equip and endow our educational institutions at home and abroad."

Spiritual Objectives

There followed the organization of a Committee of twenty-three, with Dr. J. Alvin Orr as Chairman. Dr. Orr has continued in this important position, giving much time and labor to the work.

The spiritual element was strongly emphasized from the beginning, the fact being stressed that a money-raising campaign was a secondary matter and that the Church's supreme need was a deeper consecration of life to the Lord Christ and His Kingdom. Many thousands were enlisted as intercessors, under covenant to pray for the Movement. Special attention was given to the development of home religion, particularly the establishment of family altars. A campaign of evangelism was launched. Appeals for life enlistment in the service of Christ were made to about five thousand young people. The results of efforts along these lines were very gratifying.

Survey

A thorough survey of our fields at home and abroad brought revelations that were little short of amazing to many of our people. The Board of Foreign Missions announced that its financial needs,

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Through the five-year period of the New World Movement we have become accustomed to doing things on a larger scale than ever before in our history. Is there anything under the sun to hinder us from maintaining the standards we have won? Is there any reason why we should not move onward and accomplish greater things? Logically and necessarily there will be an increased Missionary bud-

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There is no doubt that the United Presbyterian Church is well-organized. The machinery is adequate and is skillfully and strongly made. It is admirably adapted to the purposes for which it has been constructed. It needs more spirit and more life. A spiritualized organization is the pledge of spiritual service.

"Not by Might, Nor by Power, But by My Spirit, Saith Jehovah of Hosts"

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1. Why is organization of value?
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America the Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
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Chapter VI

OUR TASK IN OUR HOMELAND

NO one questions the patriotism of United Presbyterians. We love our country and are profoundly concerned with all that relates to her highest welfare. Never in American history has there been greater need than now for the churches to exhibit quenchless faith and undaunted courage, and to make consecrated use of all the resources at their command.

In preceding chapters we have had to do mainly with history, creed, and organization. Our record contains much for which we are fervently grateful to God. We have evolved a confessional statement that is theologically sound and practically workable. Our organization is of the modern, approved type. Now the simple, direct, oft-proposed question faces us: "What are we going to do?"

The Call to the Church

It is obvious that no church can live on its past. The past may furnish much that is instructive, suggestive, inspirational. But the present calls loudly for devoted action, and there is glorious challenge in the days and years that stretch out into the future.

"Act,—act in the living Present!
Heart within, and God o'erhead!"

"Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the

high calling of God in Christ Jesus."

We may have some reason to be on our guard against denominational conceit. Some things, it must be confessed, are rather pleasant to think about; for example, the following items of information furnished by Dr. George E. Raitt, who has been identified quite closely with denominational affairs:

Where United Presbyterians Have Led

"The United Presbyterian Church was the first denomination to divide its Foreign Mission fields into units of 25,000 and to call upon the home church to provide adequate supplies of men and money to evangelize these in our generation.

"It was the first denomination to conduct a Simultaneous Every Member Canvass for congregational expenses and missions.

"It was the first denomination to adopt the budget system for its missionary work. Most of the larger denominations have now adopted this plan.

"It was the first denomination to contribute more for missions than for congregational expenses in a given year. In 1921 our total contributions amounted to $6,537,525. Of this amount $3,139,533 was for pastors' salaries and congregational expenses, and $3,397,992 for missions and benevolences.

"In 1921 we gave a larger amount per capita for all purposes than any other denomination has ever given."

A Timely Warning

Prolonged meditation upon the facts set forth in the above announcements might possibly produce these unlovely exhibitions of human nature known as lofty pride and smug satisfaction. Any tendency toward denominational vanity, however, might be checked effectively by considering what we still owe

to the New World Movement, or by soberly reflecting upon the humiliating fact that our net gain in membership in America for the year 1923-24 was only one hundred and ninety.

Looking Forward

Keeping in mind past successes to inspire us, and remembering past failures in order to preserve a becoming humility, let us address ourselves in dead earnest to the task that is before us. It is proposed that we consider the task under three headings.

Educational

In another portion of this book emphasis was given to the need of adequate support for our colleges and seminaries. Too much stress cannot be laid upon the vital necessity of increasing the resources of these institutions and of spiritualizing their activities, so that the highest educational and religious standards may be maintained, and our young people be thoroughly trained for the varied work of the Kingdom of God.

Religious Education

The subject of religious education, in its broader aspects, is receiving more serious attention today than ever before. How to relate real fundamental religious training with public school training is a vexatious question, but it is a question that will not down until it is settled aright. In the elementary public schools of America there are over twenty million boys and girls. They are being well-trained in all things designed to prepare for good citizenship,

except the one most important thing—religion. This deplorable condition has been brought about principally by sectarian prejudices, and by false conclusions concerning the principle of separation of church and state. The Roman Catholic Church is, of course, opposed to the placing of our Bible in the public school, and Protestant sects are not entirely agreed on what should be taught if the opportunity were available. And the souls of American children are starving for want of the very bread of life. "The truth is that the secularization of public education in America has issued in a situation fraught with danger. The situation is such as to imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself."[1]

Religion in the Public Schools

The psychological effect, upon the children themselves, of divorcing religion from the public school, is very apparent. How can they reach any other conclusion than just this—that matters secular are of prime value, and that religion is of decidedly secondary importance? Other influences, of a powerful sort, outside the school-room, appeal to them. It is said that investigators in a number of our cities have found that "about nine-tenths of the boys and girls of school age go to the movies." Whatever may be said in favor of or against the movies, the fact remains that it is not their prime object to teach religion.

1. "The Teaching Work of the Church." Committee on the War and the Religious Outlook.

Assembly Appropriations

making appropriations to the various Boards, subject to the approval of the General Assembly. This involves the distribution, on a percentage basis, of the General Budget contributions to the various missionary agencies. Last year the percentages for distribution were as follows:

Board of Foreign Missions	40.00 per cent
Board of Home Missions	51.25 per cent
Board of Education	6.75 per cent
Board of Ministerial Relief	2.00 per cent
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As regards the matter of appropriations, it is well to keep in mind the fact that the Board of Home Missions, as now constituted, includes two Boards formerly independent, Freedmen's and Church Extension.

The New World Movement

Authorization

The biggest, most comprehensive, most inspiring task ever undertaken by the United Presbyterian Church is the New World Movement.[1] It involves every phase of our denominational life and embraces our whole field of service. We shall do well to keep in mind the words of authorization by the General Assembly of 1919:

"Believing that the whole Church of Christ is being called of God to have strong faith, high courage, and deep devotion in this day of unparalleled need and opportunity, and that our Saviour is summoning us to spiritual enlarge-

1. A fine sketch of the N. W. M. is in Miss Anna Milligan's book, "Facts and Folks in Our Fields Abroad."

ment and zealous service as never before: We, therefore, recommend that a committee be appointed to inaugurate and conduct a campaign during the present church year, to secure—

The Dedication of Life,
The Enlistment of Prayer, and
The Necessary Funds

to occupy and evangelize our fields, and to equip and endow our educational institutions at home and abroad."

Spiritual Objectives

There followed the organization of a Committee of twenty-three, with Dr. J. Alvin Orr as Chairman. Dr. Orr has continued in this important position, giving much time and labor to the work.

The spiritual element was strongly emphasized from the beginning, the fact being stressed that a money-raising campaign was a secondary matter and that the Church's supreme need was a deeper consecration of life to the Lord Christ and His Kingdom. Many thousands were enlisted as intercessors, under covenant to pray for the Movement. Special attention was given to the development of home religion, particularly the establishment of family altars. A campaign of evangelism was launched. Appeals for life enlistment in the service of Christ were made to about five thousand young people. The results of efforts along these lines were very gratifying.

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We may have some reason to be on our guard against denominational conceit. Some things, it must be confessed, are rather pleasant to think about; for example, the following items of information furnished by Dr. George E. Raitt, who has been identified quite closely with denominational affairs:

Where United Presbyterians Have Led

"The United Presbyterian Church was the first denomination to divide its Foreign Mission fields into units of 25,000 and to call upon the home church to provide adequate supplies of men and money to evangelize these in our generation.

"It was the first denomination to conduct a Simultaneous Every Member Canvass for congregational expenses and missions.

"It was the first denomination to adopt the budget system for its missionary work. Most of the larger denominations have now adopted this plan.

"It was the first denomination to contribute more for missions than for congregational expenses in a given year. In 1921 our total contributions amounted to $6,537,525. Of this amount $3,139,533 was for pastors' salaries and congregational expenses, and $3,397,992 for missions and benevolences.

"In 1921 we gave a larger amount per capita for all purposes than any other denomination has ever given."

A Timely Warning

Prolonged meditation upon the facts set forth in the above announcements might possibly produce these unlovely exhibitions of human nature known as lofty pride and smug satisfaction. Any tendency toward denominational vanity, however, might be checked effectively by considering what we still owe

to the New World Movement, or by soberly reflecting upon the humiliating fact that our net gain in membership in America for the year 1923-24 was only one hundred and ninety.

Looking Forward

Keeping in mind past successes to inspire us, and remembering past failures in order to preserve a becoming humility, let us address ourselves in dead earnest to the task that is before us. It is proposed that we consider the task under three headings.

Educational

In another portion of this book emphasis was given to the need of adequate support for our colleges and seminaries. Too much stress cannot be laid upon the vital necessity of increasing the resources of these institutions and of spiritualizing their activities, so that the highest educational and religious standards may be maintained, and our young people be thoroughly trained for the varied work of the Kingdom of God.

Religious Education

The subject of religious education, in its broader aspects, is receiving more serious attention today than ever before. How to relate real fundamental religious training with public school training is a vexatious question, but it is a question that will not down until it is settled aright. In the elementary public schools of America there are over twenty million boys and girls. They are being well-trained in all things designed to prepare for good citizenship,

except the one most important thing—religion. This deplorable condition has been brought about principally by sectarian prejudices, and by false conclusions concerning the principle of separation of church and state. The Roman Catholic Church is, of course, opposed to the placing of our Bible in the public school, and Protestant sects are not entirely agreed on what should be taught if the opportunity were available. And the souls of American children are starving for want of the very bread of life. "The truth is that the secularization of public education in America has issued in a situation fraught with danger. The situation is such as to imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself."[1]

Religion in the Public Schools

The psychological effect, upon the children themselves, of divorcing religion from the public school, is very apparent. How can they reach any other conclusion than just this—that matters secular are of prime value, and that religion is of decidedly secondary importance? Other influences, of a powerful sort, outside the school-room, appeal to them. It is said that investigators in a number of our cities have found that "about nine-tenths of the boys and girls of school age go to the movies." Whatever may be said in favor of or against the movies, the fact remains that it is not their prime object to teach religion.

1. "The Teaching Work of the Church." Committee on the War and the Religious Outlook.

evangelists as it has members."[1] If this were true of all United Presbyterian churches, the communities in which they are located would be swept as by the breath of the Lord. But how comparatively few members of our congregations are devoted to the work of soul-winning, ever ready to accept opportunities to testify of Christ. Dr. Goodell quotes the elder Beecher as saying in response to a question concerning his success, "I preach on Sunday, but I have four hundred and fifty members who take up my message on Monday and preach it wherever they go."[2]

Personal Evangelism

The importance of personal evangelism cannot be over-stressed. The blessed message is to be communicated from individual to individual. It is the "Andrew and Philip" method and it has brought rich results whenever it has been faithfully applied. Dr. H. Clay Trumbull, a great soul-winner, says: "The more extensive and varied has been my experience, and the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual. Winning one soul at a time usually results in the winning of a multitude of souls in the process of time."

1. "New Testament Evangelism," J. B. Kilpatrick.
2. "Pastoral and Personal Evangelism," Charles L. Goodell.

"Go ye makè disciples."

and

SAVE A SOUL

FROM DEATH

He is counting on you.

Our Church's Weak Spot

Does not the United Presbyterian Church greatly need a revival of evangelistic fervor and an increase of evangelistic power? If we are searching for our weak place, we shall find it just here. It seems that we rank high as givers, but as witnesses our grade is not above mediocrity. So many of our messengers are not delivering the message. And precious souls are perishing who might be saved if we would only utter the word that makes plain the way to Christ.

3. The Methods. The modern literature of evangelism is quite extensive, and much of it is helpful. Among the most inspirational and practically suggestive books on the subject, the following may be mentioned:

Literature

"Autobiography," by Charles G. Finney.

"Life of Dwight L. Moody," by Will R. Moody.

"Individual Work for Individuals," by H. Clay Trumbull.

"The Passion for Souls," by J. H. Jowett.

"How to Bring Men to Christ," by R. A. Torrey.

"Enlisting for Christ and the Church,"[1] by Howard Agnew Johnston.

"Pastoral and Personal Evangelism," by Charles L. Goodell.

"New Testament Evangelism,"[2] by T. B. Kilpatrick.

Our Evangelistic Committee, since its organization as a department of the Board of Home Missions, has been sending out year after year leaflets,

1. Helpful for class-work, or for a series of prayer meeting studies.

2. In some respects the best in the list; well written, heart-searching and practical.

pamphlets, programs, to pastors and churches, offering many valuable suggestions for soul-winning campaigns. Among methods and instrumentalities that have proved their worth in many places are the following, listed in a leaflet entitled "A Church Year Evangelistic Program," published last year by the Evangelistic Committee:

A Personal Workers' League.

A Constituency Roll.

The Field carefully districted, with devoted workers assigned to each district.

Special Days and Events, such as Children's Day and Rally Day, utilized for evangelistic appeal.

A Week of Intensive Bible Study, under direction of the pastor.

Six Consecutive Wednesday Evenings Devoted to the Study of Evangelism.

A Week or two of Special Meetings preceded by gatherings for prayer, and by instruction of Communicants' Class.

Judicious and Persistent Advertising.

Tactful and sympathetic use of Evangelistic Literature, such as tracts, pamphlets, books.

The Holy Spirit

It need hardly be said, and yet the warning seems always in order, that all the plans and methods and more or less mechanical arrangements are useless unless they are vitalized through and through by the Holy Spirit. The work of true evangelism is done by men and women whose hearts God possesses and whose powers God has consecrated.

Call to Prayer

The New World Movement has had the support of the prayers of many thousands of persons. How

much of the blessing that it has brought to our Church is due directly to the supplications that have ascended, confidently and lovingly, to God in its behalf? Is there any need so great, just now, in the United Presbyterian Church, as the need of a profound, wide-sweeping revival of evangelism? In view of this need may we not claim the great promises and employ the mighty resources of prayer? Is it beyond the range of the probable that a revival of zeal for soul-winning, beginning by the Holy Spirit's blessing in our Church, should sweep over America? Who can tell what might be wrought among us and through us if thousands should agree to pray in yearning faith and with intensity of spirit?

The Greatest Business in the World

It is to be feared that many of us fail to realize what tremendously serious business is evangelism. It is literally and really the business of getting people saved. Let us not dodge the solemn teachings of the New Testament regarding acceptation and condemnation, paradise and perdition. A human soul may miserably perish or be gloriously redeemed. It is not necessary to appeal to the dogmas of Medieval theology for proofs of heaven and hell. The laws of God's universe are accurate in their workings and certain in their results. To live in harmony with the laws and in loving fellowship with the Law-Giver is to share the blessings of the angels. To trample upon the Divine statutes and to persist in defying the Judge of all the earth is to reap the inevitable penalty. Our business as Christians is to

persuade sinners to accept Christ the Saviour and to live the new life in Him; to forsake the things that taint and destroy and to cultivate the things that are pure and beautiful. And forget it not that the soul whom we lead to Christ, and who experiences His salvation, is an heir of all the ages.

"The soul, secure in its existence, smiles
At the drawn dagger and defies its point;
The stars shall fade away; the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

Social

A Critical Hour

The United Presbyterian Church, from its earliest days, has vigorously championed the cause of reform. It was the uncompromising foe of human slavery at a time when that dreadful wrong was strongly entrenched. It was in the very front rank of the crusaders against intemperance, and has never shown any sign of wavering in the fight for prohibition. It has lifted its voice consistently, through all the years, in condemnation of social iniquities, and in support of those movements which have sought to promote social welfare. The old church may be depended upon to furnish its full quota of militant members of the Kingdom of God in the trying times that are ahead. Dr. John R. Mott, in a recent address,[1] said, "I predict that Christendom, during

1. At Pasadena, Cal., March 12, 1925.

the next fifteen years, will traverse the thorniest path in its history." In the same address he declared, "We stand at the most dangerous moment in the life of the world." If these statements are true—and many believe firmly that they are true—then we had better see to it that we have upon us the whole armor of God.

We are obligated to render service to human society in the name and after the example of Christ. This means the application of the principles of the Gospel to all social problems and all social needs.

"The Social Creed"

The Church is debtor to the great realm of industry, for here, if anywhere, the teachings of our Lord Jesus should be faithfully applied. Our General Assembly, years ago, adopted the social creed that has been accepted by many other governing bodies of evangelical churches in America, declaring "for equal rights and complete justice for all men in all stations of life; for the principle of conciliation and arbitration in industrial dissensions; for the abolition of child labor; for the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life; for a release from employment one day in seven; for a living wage as a minimum in every industry, and for the highest wage that each industry can afford; for the most equitable division of the products of industry that can ultimately be devised;" and for other changes and adjustments that would help to-

ward the realization of ideal conditions in the world of work. The Church must not assume a partisan attitude. It must be neither patronizing nor obsequious. It must not pose as the special champion of any class, but it must insist, at any cost, on the exercise of that justice for which the Master stood, an absolutely fair and square deal for every man, rich or poor, white or black, native or alien. Let us not be afraid of preaching a "social Gospel" that summons all men, in the name and by the authority of Jesus Christ, to treat each other as brothers. Well worth pondering are the words of Arthur Nash, President of the A. Nash Company, Cincinnati, in his book on "The Golden Rule in Business": "It has been demonstrated in our organization that the philosophy of Jesus will work, and in every place that it has been made real, it has worked just as it has done in ours. It is the only way out."

In the early part of this chapter, attention has been given to the subject of education. Here is another field for Christian social service, for unyielding endeavor to realize the things that shall bring honor to the name of Christ. The ideal to be striven for is the Christianizing of education, from kindergarten to university.

Christianizing Politics

The Christianizing of politics is also on the program. There are earnest men who smile incredulously and even sardonically at what they deem the preposterous idea of cleaning up that malorodous department of human life, and making it conform

to Christian principles. They assure us that the fifth labor of Hercules, the cleansing of the stables of Augeas, was child's pastime compared with the task of making politics decent. It must be admitted that the political arena, in places, smells to high heaven. But let us never consent to be discouraged. Conditions are bad, but we have at least reached the place where we are very much ashamed of the badness. Be not deluded with bed-time stories of "the good old times." They who read history with discrimination and judgment know well enough that the former days were not better than these. With all our faults and shortcomings we belong to a generation that has given the franchise to women and that has voted the saloon out of existence and that is restlessly ambitious to accomplish other worthy achievements. The Church is not to enter politics, nor to champion any political party, but through fearless prophets it is to utter its message of righteousness, condemning crookedness and rottenness without mercy, exalting the ideals of Christian patriotism, insisting upon the faithful performance of the duties of citizenship, and ever declaring that the secret of national greatness is loyalty to the Lord Christ.

Christianizing International Relations

The Christianizing of international relations is the task of the Church. The frightful tragedy of world war has taught us the absolute necessity of cultivating the spirit of friendliness among the nations. Another such cataclysm would wreck civili-

zation. Whatever associations of nations or world courts may be established, they cannot function effectively unless the Christ spirit is in them. If war is to be abolished it must be through the gentleness and justice of the Lord Jesus dominating the hearts of men and nations. The Church, therefore, must persistently champion the cause of peace, and its summons to put up the sword must be loud enough to be heard round the world.

Cause of Moral Lapse

Much has been said of the moral lapse in which we find ourselves, the time of awful reactions, political and spiritual. What might we not expect from the indescribable orgy of world conflict? We are paying dearly for our sins. Nations cannot break the Ten Commandments and trample upon the teachings of the Sermon on the Mount without having accounts to settle and penalties to bear. Is it any exaggeration to say that we are facing some desperately serious problems here in America?

Lawlessness

Lawlessness is so wide-spread and defiant as to cause apprehension for the safety of some of our most cherished institutions. Senator Borah, in a recent speech, said, "What shall it profit that leaders have planned and patriots have striven and sacrificed through all these years if we have come at last to the fearful, accursed creed that constitutions are to be disregarded, laws to be evaded or defied, and finally, that we are to accept and put in practice the vicious and destructive and savage rule that every man is a law unto himself?" The records of

murders and robberies in America are simply appalling, and the most terrifying feature of it all is that the great majority of crimes are being committed by young men under twenty years of age. There is a nation-wide conspiracy to nullify the Prohibition law, the bootlegging business is flourishing, and the old disreputable liquor crowd is making strenuous efforts to get back into power. Many so-called respectable citizens, by precept and practice, are giving aid to the enemies of the country.

Radicalism

Radicalism, of various sorts, seems to be on the increase. The reds are busy. There are groups of men, particularly in our great cities, who are pronounced enemies of law and order, who have a bitter hatred for our government and our flag, and who are doing everything in their power to propagate treasonable doctrines. There seems to be manifest, in different classes, a revolt against authority, a strange and sinister determination to cast off restraint.

Sabbath Desecration

There is organized and powerful effort to break down the American Sabbath, and to substitute the Continental Sunday in its place. There are "undesirable citizens" who would completely commercialize the day and crowd its sacred hours with revelry. The alarming fact is that the enemies of the Sabbath are winning many victories throughout the land.

Divorce

One of the most disgraceful features of our national life is the divorce evil. It has assumed such proportions within recent years as to cause grave

apprehension for the safety of that most essential of our institutions, the home. Loose laws prevail in many states, permitting the severing of the marriage tie for the most trivial reasons. Low ideals of home life prevail in the minds of multitudes.

The Movies

The movies exert a tremendous influence upon the life of the American people, particularly upon our youth. There are pictures which are clean and wholesome, and which teach moral lessons of real value. It is to be feared, however, that the majority of the exhibitions in the motion-picture theaters are more or less tainted, and therefore harmful to the sensitive minds of boys and girls. Some of the film displays are inexcusably bad. The same may be said of certain plays on the stage.

The Press

The yellow newspapers will have much to answer for in the day of judgment. They have as great need to clean up as have the ranker type of movies. Their exploitation of crime and scandal is often disgraceful in the extreme and productive of untold harm.

Girding for the Fight

Verily the forces of evil in America are strong, well-organized, and aggressive. No sensible man doubts that we are in real danger. We are in the midst of days extremely critical. The Church is being challenged to a struggle that will test its strength to the utmost, and that will demand all its resources and powers. It is utter foolishness to minimize the peril. But it is no time for pessimistic whinings and weak wails of despair. Let us never

accept gloomy prophecies of disaster and defeat. One of the historians[1] of the World war says that the decisive blow in the first Battle of the Marne "was delivered by a beaten army, when almost at its last gasp—an army which had been recoiling under pressure for three days and had suffered losses that amounted to extermination in the case of some of its units." Foch's right wing had been driven back, his left wing was just holding its own, and his center was being hard pressed, when by a brilliant stroke he overwhelmed von Bülow's exposed left, and then won the mighty battle by launching his full force against the German center. The Church of Jesus Christ in America is not beaten. It is far from being 'almost at its last gasp." It is engaged in a big, hard battle, the biggest and hardest in its history. We have suffered some reverses. But even though the whole line is being fiercely assaulted, let us, with glorious confidence push forward and smash the enemy's center. This is God's war. In His strength and by His help we shall win.

"Trumpeter, sound for the splendor of God!
Sound the music whose name is law,
Whose service is perfect freedom still,
The order august that rules the stars!
Bid the anarchs of night withdraw.
Too long the destroyers have worked their will,
Sound for the last, the last of the wars!
Sound for the heights that our fathers trod,

1. Francis Whiting Halsey, "Literary Digest History of the World War."

When truth was truth and love was love,
With a hell beneath, but a heaven above.
Trumpeter, rally us, rally us, rally us,
On to the City of God."

Our Task

Along the lines indicated in this chapter it would seem that our main activities as a church, together with those of all the Evangelical churches, are to be directed. Our task in our beloved homeland, educational, evangelistic and social, will be just as big as we are willing to make it. Our history justifies us in the exhibition of a wholesome denominational loyalty. We United Presbyterians have clung together and worked together, and we have experienced a fellowship that is fine and joyous. The United Presbyterian Church, however, is not sectarian in spirit or method. It loves the Christian brotherhood. It co-operates freely with other Christian bodies in the enterprises of the Kingdom. No church believes more heartily in the necessity of a united and militant Protestantism in America. Its purpose is to serve, devotedly and unsefishly, its Lord and Master, and its faith in Him will not waver, whatever storms may blow and whatever battles may rage.

"Almighty Lord, Thy further grace impart!
And with that help the wonder shall be seen
Fulfilled, the hope accomplished; and thy praise
Be sung with transport and unceasing joy."

Questions and Topics for Discussion on Chapter VI

1. State the points in which the United Presbyterian Church has been in the lead.

2. What effect should the consideration of this have on us?

3. Religious instruction: The sad lack of it in America; What the Church should do.

4. Discuss the six teaching agencies of the Church with regard to their relative importance and the effectiveness with which the Church is using them.

5. Discuss the message for the world with which as Christians we are entrusted.

6. Why has not the Gospel been given to the whole world long before this?

7. What is the most important feature in methods of Evangelism?

8. What is the greatest business in the world?

9. How does John R. Mott describe the Church's immediate future?

10. Give the points of the "Social Creed" as stated by our Assembly.

11. Show the need of our Christianizing the whole social order—Politics, International relationships, etc.

12. Summarize the array of evils that the Church must fight.

13. The Call of God to His Hosts.

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